

THE  
GREATNESS  
OF THE  
SOUL,

And unspeakableness of  
the Loss thereof; with  
the Causes of the  
Losing it.

First Preached at *Pimmers Hall*,  
and now enlarged, and  
Published for Good.

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By JOHN BUNYAN. K

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L O N D O N,

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THE  
GREATNESS  
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SOUL,

And unspeakableness of the  
Loss thereof, &c.

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MARK 8. 37.

*Or What shall a Man give in Ex-  
change for his Soul?*

**I** Have chosen at this time to  
handle these Words among  
you, and that for several rea-  
sons, 1. Because the Soul, and  
the Salvation of it, are such great,  
such wonderful great things, nothing  
is a matter of that concern as is, and  
should be the Soul of each one of  
you. House and Land, Trades and

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Honours, Places and Preferments, What are they to Salvation? to the Salvation of the Soul? 2. Because I perceive that this so great a thing, and about which persons should be so much concerned, is neglected to amazement, and that by the most of men: Yea, who is there of the many thousands (that sit daily under the sound of the Gospel) that are concerned, heartily concerned about the Salvation of their Souls? that is concerned, I say, as the nature of the thing requireth. If ever a Lamentation was fit to be taken up in this age, about, for, or concerning any thing, it is about, for and concerning the horrid neglect, that every where puts forth it self with reference to eternal Salvation. Where is one man of a thousand? yea, Where is there two of ten thousand that do shew by their Conversations publick and private, that the Soul, their own Souls are considered by them, and that they are taking that care for the Salvation of them as becomes them, to wit, as the weight of the work, and the nature of Salvation requireth. 3. I have therefore pitch'd upon

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upon this Text at this time; to see, if peradventure the Discourse which God shall help me to make upon it, will awaken you, rouse you off of your Beds of ease, security and pleasure, and fetch you down upon your knees before him, to beg of him Grace to be concerned about the Salvation of your Souls. And then in the last place, I have taken upon me to do this, that I may deliver, if not you, yet my self; and that I may be clear of your blood, and stand quit, as to you, before God, when you shall for neglect be damned, and wail to consider that you have lost your Souls. When I say, saith God to the Wicked, *thou shalt surely dye: and thou the Prophet or* Eze. 3. 18, *Preacher, givest him not warning, nor* 19. *speakest to warn the Wicked from his wicked way to save his life. The same wicked man shall die in his iniquity: but his blood will I require at thy hand. Yet if thou warn the Wicked, and he turn not from his wickedness, nor from his wicked way; he shall dye in his iniquity, but thou hast delivered thy Soul.*

Or what shall a man give in Exchange for his Soul?

## *The Greatness of the Soul, and*

In my handling of these Words, I shall first speak to the occasion of them, and then to the words themselves.

The occasion of the Words was, for that the people that now were auditors to the Lord Jesus, and that followed him, did it without that consideration as becomes so great a work: That is, The generality of them that followed him were not for considering first with themselves, What it was to profess Christ, and what that Profession might cost them.

*And when he had called the people unto him, (the great multitudes that went with him, Luke 14. 25.) with his Disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his Cross and follow me. (ver. 34.)* Let him first sit down and count up the cost and the charge he is like to be at if he follows me. For following of me is not like following of some other Masters. *The Wind sits alwayes on my Face,* and the foaming rage of the Sea of this world, and the proud and lofty Waves thereof do continually beat upon the sides of the Bark or Ship; that my self,

self, my Cause, and my followers are in: He therefore that will not run hazzards, and that is afraid to venture a drowning, let him not set foot into this Vessel: *So whosoever doth not bear his Cross, and come after me, he cannot be my Disciple. For which of you intending to build a Tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it.* Luke 14. 25, 26, 27, 28, 29.

True, *To Reason* this kind of Language tends to cast water upon weak and beginning desires, but to *Faith* it makes the things set before us, and the Greatness, and the Glory of them more apparently excellent and desirable. *Reason* will say, Then who will profess Christ that hath such course entertainment at the beginning? but *Faith* will say, Then surely the things that are at the end of a Christians race in this World must needs be unspeakably glorious; since whoever hath had but the knowledg and due consideration of them, have not stuck to run hazzards, hazzards of every kind, that they might embrace and enjoy them. Yea, faith *Enith*, it must needs be so, since the

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Son himself, that best knew what they were, even, *for the joy that was set before him, endured the Cross, and despised the shame, and is set down on the right hand of the Throne of God* Heb. 12. 2.

But I say, There is not in every man this knowledg of things, and so by consequence not such consideration as can make the Cross and self denial acceptable to them for the sake of Christ, and of the things that are where he now sitteth at the right hand of God (*Col. 3. 2, 3, 4.*) Therefore our Lord Jesus doth even at the beginning give to his followers this instruction. And lest any of them should take distast at his Saying, he presenteth them with the Consideration of three things together: namely, *The Cross, the Loss of Life and the Soul*; and then reasoneth with them from the same, saying, Here is the *Cross, the Life and the Soul.* 1. *The Cross*, and that you must take up, if you will follow me. 2. *The Life*, and that you may save for a time if you cast me off. 3. And the *Soul*, which will everlastingly perish if you come not to me, and abide not with me. Now consider what is best to be done,

done, will you take up the Cross, come after me and so preserve your Souls from perishing? or will you *shun* the Cross to save your lives, and so run the danger of eternal damnation? Or, as you have it in *John*, (will you love your life till you lose it? or will you hate your life and save it) *He that loveth his life shall lose it, and he that hateth his life in this World shall keep it unto life eternal, John 12. 25.* As who should say, He that loveth a temporal life, he that so loveth it, as to shun the profession of Christ to save it, shall lose it upon a worse account, than if he had lost it for Christ and the Gospel; but he that will set light by it for the love that he hath to Christ, *shall keep it unto life Eternal.*

Christ having thus discoursed with his followers about their denying of themselves, their taking up their Cross and following of him: doth in the next place put the Question to them, and so leaveth it upon them for ever, saying, *For what shall it profit a man, if he shall gain the whole World, and lose his own Soul? (ver. 36.)* As who should say, I have bid you take heed that you do not lightly, and

without due consideration enter into a profession of me and of my Gospel ; ( for he that without due consideration shall begin to profess Christ, will also without it forsake him, turn from him, and cast him behind his back ) and since I have even at the beginning laid the consideration of the *Cross* before you, it is because you should not be surprized and overtaken by it unawares ; and because you should know that to draw back from me after you have laid your hand to my Plough will make you *unfit for the Kingdom of Heaven*. Now since this is so, there is no less lies at stake than Salvation, and Salvation is worth all the World, yea, worth ten thousand Worlds if there should be so many : And since this is so also, it will be your wisdom to begin to profess the Gospel with expectation of the Cross and tribulation, for to *that* are my Gospellers in this World appointed : And if you begin thus and *hold it*, the Kingdom and Crown shall be yours : for as God counteth it a righteous thing to recompence tribulation to them that trouble you, so to you who are troubled and endure it ( for we count them

Lu. 9. 62.

Mat. 3. 3.



*the Unspeakableness of its Loss.*

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them happy, sayes James, that endure, *Jam. 1. 12. and 5. 11.*) rest with Saints, when the Lord Jesus shall be revealed from Heaven with his mighty Angels in flaming fire, to take vengeance on them that know not God, and that obey not the Gospel, &c. And if no less lies at stake than Salvation, then is a mans Soul and his *all* at the stake: and if it be so, What will it profit a man, if by forsaking of me he should get the whole world? *For what shall it profit a man, if he shall get the whole World, and lose his own Soul?*

Having thus laid the Soul in one ballance, and the world in the other, and affirmed that the Soul out bids the whole world, and is incomparably for value and worth beyond it; in the next place he descends to a second question (which is that I have chosen at this time for my Text) saying, *Or what shall a man give in exchange for his Soul?*

In these Words we have first a supposition, and such an one as standeth upon a double bottom.

The Supposition is this, That the Soul is capable of being lost, or thus, *'tis possible for a man to lose his Soul.* The double bottom that this supposition

sition is grounded upon is, 1. A mans ignorance of the worth of his Soul, and of the danger that it is in: And the second is, for that men commonly do set an higher price upon present ease and injoyments than they do upon eternal Salvation. The last of these doth naturally follow upon the first; for if men be ignorant of the value and worth of their Souls, as by Christ in the Verse before is implied; what should hinder but that men should set an higher esteem upon that with which their carnal desires are taken, than upon that about which they are not concerned, and of which they know not the worth.

But again, As *this* by the Text is clearly supposed, so there is also *something* implied: namely, *That it is impossible to possess some men with the worth of their Souls, until they are utterly and everlastingly lost. What shall a man give in Exchange for his Soul? That is, Men, when their Souls are lost, and shut down under the hatches in the Pits, and Hells, in endless perdition and destruction: Then they will see the worth of their Souls, then they will consider what they have lost, and truly*

truly not till then. This is plain, not only to sense, but by the natural scope of the words, *What shall a man give in Exchange for his Soul?* Or what would not those that are now for sin made to see themselves Lost, by the light of Hell fire, ( for some will never be convinced that they are lost, till with rich *Dives* they see it in the light of Hell flames : ) I say, what would not such, if they had it, give in Exchange for their immortal Souls, or to recover them again from that place and torment?

Luke 16.  
22, 23.

I shall observe 2 truths in the Words.

1. The first is, *That the loss of the Soul is the highest, the greatest Loss; a Loss that can never be repaired or made up. What shall a man give in Exchange for his Soul?* that is, to recover or redeem his lost Soul to liberty.

2. The second truth is this, *That how unconcerned and careless soever some now be, about the Loss or Salvation of their Souls: yet the day is coming (but it will then be too late) when men will be willing, had they never so much, to give it all in Exchange for their Souls.* For so the Question implies, *What shall a man give in Exchange for his Soul?*  
what

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What would he not give? What would he not part with at that day; the day in which he shall see himself damned, if he had it, in exchange for his Soul?

The first Observation or truth drawn from the words is cleared by the Text, *What shall a man give in exchange for his Soul?* That is, There is not any thing, nor all the things under Heaven, were they all in one mans hand, and all at his disposal, that would go in exchange for the Soul, that would be of value to fetch back one lost Soul, or that would certainly recover it from the confines of Hell. *The redemption of the Soul is precious, it ceaseth for ever.* And what saith the words before the Text but the same; *For what shall it profit a man, if he shall gain the whole World, and lose his own Soul?* What shall profit a man that has lost his Soul? nothing at all, though he hath by that Loss gained the whole World; for all the World is not worth a Soul, not worth a Soul in the eye of God, and judgment of the Law. And it is from this Consideration that good *Elihu* cautioneth *Job* to take heed, *Because there is wrath* (saith he) *be-*

ware,

ware, lest he take thee away with his stroke: then a great ransom cannot deliver thee. Will he esteem thy riches? no not Gold, nor all the forces of strength, Job 36. 18, 19. Riches and Power, What is there more in the World, for many answereth all things? that is, all but Soul-concerns; it can neither be a price for Souls while here, nor can that with all the forces of strength recover one out of Hell fire.

So then, The first truth drawn from the words stands firm; namely, *That the Loss of the Soul is the highest, the greatest Loss, a Loss that can never be repaired or made up.* Doct. 1.

In my discourse upon this subject, I shall observe this method:

I. I shall shew you what the Soul is,

II. I shall shew you the Greatness of it.

III. I shall shew you what it is to lose the Soul.

IV. I shall shew you the cause for which men lose their Souls, & by this time the greatness of the Loss will be manifest.

1. *I shall shew you what the Soul is,* both as to the various names it goes under, as also by describing of it by its powers and properties, though in all I shall be but brief, for I intend no long discourse.

1. The

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1. The *Soul* is often called the *Heart* of man, or that, in and by which things to either good or evil have their rise: thus desires are of the heart or soul, yea before desires, the first conception of good or evil are in the Soul, the Heart. The Heart understands, wills, affects, reasons, judges, but these are the faculties of the Soul; wherefore Heart and Soul are often taken for one and the same.

Prov. 23.  
26.

*My Son give me thy Heart. Out of the Heart proceedeth evil thoughts, &c.*

Mat. 15. 19.

1 Pet. 3. 15.

Ps. 26. 6.

2. The *Soul* of man is often called the *Spirit* of a Man: because it not only giveth Being, but life to all things and actions in, and done by him. Hence Soul and Spirit are put together as to the same action. *With my Soul have I desired thee in the night; yea, with my Spirit within me will I seek thee early: when he saith, yea with my Spirit I will seek thee; he explaineth not only with what kind of desires he desired God, but with what principal matter his desires were brought forth: It was with my Soul, saith he, to wit, With my Spirit within me. So that of Mary, My Soul, saith she, doth magnifie the Lord, and my Spirit*  
bath

Ila. 26. 9.

*hath rejoyced in God my Saviour: not, that Soul and Spirit are in this place to be taken for two superiour powers in man: but the same great Soul is here put under two names or terms, to shew that it was the principal part in Mary, to wit, her Soul that magnified God, even that part that could spirit, and put life into her whole self to do it. Indeed sometime Spirit is not taken so largely, but is confined to some one power or faculty of the Soul; As the Spirit of my understanding; and be renewed in the Spirit of your mind; and sometime by Spirit, we are to understand other things, but many times by Spirit we must understand the Soul, and also by Soul the Spirit.*

3. Therefore by *Soul* we understand the Spiritual, the best, and most noble part of Man, as distinct from the body, even *that* by which we understand, imagine, reason, and discourse. And indeed (as I shall further shew you presently) The body is but a poor empty Vessel, without this great thing called the *SOUL*. *The body without the Spirit or Soul is dead, or nothing but a clod of dust* (her

Job 20. 3.

Jam. 2. 26.

(her Soul departed from her, for she died.) It is therefore the chief and most noble part of man.

4. The Soul is often called the Life of man, not a Life of the same stamp and nature of the Bruit: for the life of man, that is, of the rational Creature, is that, as he is such, wherein consisteth and abideth the Understanding, and Conscience, &c. Wherefore then a man dieth, or the body ceaseth to act, or live in the exercise of the thoughts, which formerly used to be in him: When the Soul departeth, as I hinted even now, *Her Soul departed from her for she died*; and as another good man saith,

*Pf. 146. 4. In that very day their thoughts perish,* &c. The first Text is more emphatical: *Her Soul was in departing* (for she dyed). There is the Soul of a Beast, a Bird, &c. but the Soul of a man is another thing: it is his understanding, and Reason, and Conscience, &c. And this Soul, when it departs, he dies. Nor is this life, when gone out of the body, annihilate as is the life of a Beast; no, this in it self is immortal, and has yet a place and Being when gone out of the body,



body it dwelt in; yea, as quick, as lively is it in its senses, if not far more abundant than when it was in the body; but I call it the life, because so long as that remains in the body, the body is not dead. And in this sense it is to be taken where he saith, *He that loseth his life for my sake, shall save it unto life eternal*: And this is the Soul that is intended in the Text, and not the Breath, as in some other places is meant. And this is evident, because the man has a Being, a sensible Being, after he has lost the Soul: I mean not by the man, a man in this World, nor yet in the Body or in the Grave; but by man we must understand either the Soul in Hell, or Body and Soul there after the Judgment is over. And for this the Text also is plain, for therein we are presented with a man sensible of the damage that he has sustained by losing of his Soul: *What shall a man give in Exchange for his Soul?* But,

5. The *whole man* goeth under this denomination: Man consisting of Body and Soul, is yet called by that part of himself, that is most chief and

*Rom. 13. 1.* and principal. *Let every Soul* (that is, let every man) *be subject to the higher powers.* Then sent Joseph and called his Father Jacob to him, and all his kindred, *threescore and fifteen Souls.*

*Acts 7. 14.* By both these, and several other places, the whole man is meant, and is also so to be taken in the Text; for whereas here he saith, *What shall it profit a man, if he shall gain the whole World and lose his own*

*Luk. 9. 25.* *Soul?* 'Tis said elsewhere, *For what is a man advantaged if he shall gain the whole World and lose HIMSELF?* and so consequently, or, *What shall a man give in Exchange (for himself) for his Soul?* his Soul when he dyes, and Body and Soul in and after Judgment?

6. The Soul is called the Good mans Darling. *Deliver Lord* (said *Psa. 22. 20.* David), *my Soul from the Sword, my Darling from the power of the Dog:* So *Psa. 35. 17.* again in another place he saith, *Lord how long wilt thou look on, rescue my Soul from destruction, my darling from the power of the Lyons?* My darling, this Sentence must not be applied universally, but only to those in whose eyes their Souls, and the redemption thereof

thereof is precious. My *darling*, most men do by their actions say of their Soul, my drudge, my slave; nay, thou slave to the Devil and Sin: for what sin, what lust, what sensual and beastly lust is there in the World, that some do not cause their Souls to bow before and yield unto? But *David*, here, as you see, calls it his *Darling*, or his choice and most excellent thing; for indeed the Soul is a choice thing in it self, and should, were all wise, be every mans darling or chief treasure. And that it might be so with us, therefore our Lord Jesus hath thus expressed the worth of the Soul, saying, *What shall a man give in Exchange for his Soul?* But if this is true, one may see already what misery he is like to sustain, that has, or shall lose his Soul; he has lost his *heart*, his *Spirit*, his *best* part, his *life*, his *darling*, *himself*, his whole self, and so in every sense his *all*: *And now what shall a man*, What would a man, But what can a man that has thus lost his Soul, himself and his all, *give in Exchange for his Soul?* Yea, What shall the man that has sustained this Loss do to recover all again, since this man, or the

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the man put under this Question, must needs be a man that is gone from hence, a man that is cast in the judgment, and one that is gone down the throat of Hell?

But to pass this, and to proceed: I come next to describe the Soul unto you, by such things as it is set out by in the Holy Scriptures, and they are in general three.

Of the  
Powers or  
Faculties  
of the Soul.

I. The *Powers* of the Soul.

II. The *Senses*, the Spiritual *Senses* of the Soul.

III. The *Passions* of the Soul.

1. We will discourse of the *Powers*, I may call them the *Members* of the Soul; for as the members of the body being many, do all go to the making up of the body, so these do go to the compleating of the Soul.

1.. There is the *Understanding*, which may be termed the Head, because in that is placed the Eye of the Soul: and this is that which, or by which the Soul discerneth things that are presented to it, and that either by God, or Satan: This is that by which a man conceiveth, and apprehendeth things so deep and great that

that cannot by mouth, or tongue, or pen be expressed.

2. There is also belonging to the Soul, the *Conscience*, in which I may say is placed the seat of Judgment; for as by the understanding things are let in to the Soul, so by the Conscience the evil or good of such things are tryed, especially when in the

3. Place the *Judgment*, which is another part of this noble Creature, has passed, by the light of the *Understanding*, his verdict upon what is let in to the Soul.

4. There is also the *Fancy* or *Imagination*, another part of this great thing, the Soul; and a most curious thing this *Fancy* is: It is that which presenteth to the man the *idea*, *form* or *figure* of that, or any of those things wherewith a man is either frightened or taken, pleased or displeased. And,

5. The *Mind*, (another part of the Soul) is that unto which this *Fancy* presenteth its things to be considered of, because without the *Mind* nothing is entertained in the Soul.

6. There

6. There is the *Memory* too, another part of the Soul; and that may be called the *Register* of the Soul: for it is the *Memory* that receiveth and keepeth in remembrance what has passed, or has been done by the man, or attempted to be done unto him: And in this part of the Soul, or from it will be fed the Worm that dyeth not when men are cast into Hell; also from this *Memory* will flow that peace at the day of Judgment, that Saints shall have in their service for Christ in the World.

Col. 3.

7. There are the *Affections* too, which are as I may call them, the Hands and Arms of the Soul; for they are they that take hold of, receive and imbrace what is liked by the Soul: And it is a hard thing to make the Soul of a man cast from it what its *affections* cleave to and have imbraced. Hence the *Affections* are called for, when the Apostle bids men *seek the things above; set your Affections upon them*, saith he: or as you have it in another place, *Lay hold of them*; for the *Affections* are as hands to the Soul, and they by which it fastneth upon things.

8. There

8. There is the *Will*, which may be called the *Foot* of the Soul, because by that the Soul, yea, the whole man is carried, hither and thither, or else held back, and kept from moving.

These are the Golden things of the Soul; though in carnal men they are every one of them made use of in the service of *Sin* and *Satan*. For the *Unbelieving* are throughout impure, as is manifest, because their *Mind* and *Conscience* (two of the master-pieces of the Soul) are defiled: for if the most potent parts of the Soul are engaged in *their* service, what think you, do the more inferior do? But I say so it is, the more is the pity: nor can any help it, *This work ceaseth forever*, unless the great God who is over all, and that can save Souls, shall himself take upon him to sanctifie the Soul, and to recover it, and persuade it to fall in love with another Master.

Tit. i. 15.

But I say, What is man, without this Soul, or wherein lieth his pre-eminence over a Beast? no where that I know of. For both (as to mans body) go to one place, only the Spirit or Soul of a man goes upward,

Eccl. 3. 19.  
20, 21.

to wit, to God that gave it, to be by him disposed of with respect to things to come, as they have been and have done in this life. But,

Of the  
Senses of  
the Soul.

2. I come in the next place to describe the Soul by its *Senses*, its *spiritual Senses*, for so I call them: for as the body hath Senses pertaining to it, and as it can see, hear, smell, feel and tast, so can the Soul; I call therefore these the Senses of the Soul, in opposition to the Senses of the body, and because the Soul is the seat of all spiritual Sense, where supernatural things are known and enjoyed; not that the Soul of a natural man is spiritual in the Apostles sence, for so none are, but those that are born from above, nor they so alwayes neither. But to go forward.

1. Cor. 3.  
1, 2, 3.

Eph. 1. 18.  
Of Sight.

1. Can the body see? Hath it eyes? so hath the Soul. *The eyes of the understanding being enlightened.* As then the body can see Beasts, Trees, Men, and all visible things, so the Soul can see God, Christ, Angels, Heaven, Devils, Hell, and other things that are invisible, nor is this property only peculiar to the Souls that are illuminate by the holy Ghost; for the most carnal



carnal Soul in the world shall have a time to see these things, but not to its comfort; but not to its joy, but to its endless wo and misery, it dying in that condition. *Wherefore sinner, say not thou, I shall not see him, for Judgment is before him, and he will make thee see him.* Job. 35. 14

2. Can the body hear, hath it ears? so hath the Soul ( See Job 4. 12, 13. ) It is the Soul, not the Body, that hears the Language of things invisible. 'Tis the Soul that hears God when he speaks in and by his Word and Spirit, and 'tis the Soul that hears the Devil when he speaks by his illusions and temptations. True, there is such an Union between the Soul and the Body, that oft-times if not alwayes, that which is heard by the Ears of the body, doth influence the Soul, and that which is heard by the Soul, doth also influence the Body; but yet as to the Organ of Hearing, the Body hath one of his own distinct from that of the Soul, and the Soul can hear and regard even then when the Body doth not, nor cannot. As in time of sleep, deep sleep and trances, when the body lieth by as a thing that is useles. For

Of hearing.

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Job 33. 14, 15, 16. *God speaks once, yea twice, yet man (as to his Body) perceiveth it not.*

*In a dream, in a vision of the night when deep sleep fallth upon men, in slumbrings upon the Bed. Then openeth he the ears of men and scaleth their instruction, &c.* this must be meant of the ears of the Soul, not of the Body; for that at this time, is said to be in deep sleep; moreover, this hearing, it is a hearing of dreams and the visions

Jer. 31. 26. *of the night. Jeremiah also tells us, That he had the rare and blessed Visions of God in his sleep; and so doth Daniel too, by the which they were greatly comforted and refreshed: but that could not be, was not the Soul also capable of hearing?* I heard the voice of his words (said Daniel) and when I heard the voice of his words I was in a deep sleep on my face, and my face toward the ground.

3. As the Soul can see and hear, so Of tasting. it can taste and relish, even as really as doth the palate belonging to the body. But then the thing so tasted must be that which is suited to the temper and palate of the Soul. The Souls tast lyeth not in, nor is exercised about meats, the meats that are for the

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the body. Yet the Soul of a Saint can Taste and Relish Gods word, and doth oft-times find it *sweeter* than Honey, *nourishing* as Milk, and *strengthening* like to strong Meat. The Soul also of sinners and of those that are un sanctified, can Taste and Relish, though not the things now mentioned, yet things that agree with their fleshly minds, and with their polluted and defiled, and vile affections. They can relish and taste that which delighteth them; yea they can find Soul-delight in an Ale-house, a Whore-house, a Play-house. Ai, they find pleasure in the vilest things, in the things most offensive to God, and that are most destructive to themselves: This is evident to sense, and is proved by the daily practice of sinners. Nor is the Word barren as to this; *They feed on ashes, they spend their money for that which is not Bread*, yea they eat and suck *sweetness* out of sin, *They eat up the sin of my people as they eat Bread.*

4. As the Soul can see, hear and taste, Of Smell so it can smell, and bring refreshment in. to it self that way. Hence the Church saith, *Her fingers dropped with sweet*

Heb. 6. 5.  
Ps. 19. 10.  
1 Pet. 2. 1,  
2, 3.  
Heb 5. 12,  
13, 14.

Isa. 44. 20.  
C. 5. 2.  
Hos. 4. 8.

Cant. 5. 5,  
13.

*sweet smelling Myrrh*: and again, the faith of her beloved, *That his lips dropped sweet smelling Myrrh*. But how came the Church to understand this, but because her Soul did smell that in it that was to be smelled in it, even in his word and gracious visits. The poor world indeed cannot smell, or savour any thing of the good and fragrant scent and sweet that is in Christ: but to them that believe, *His name is as an ointment poured forth, and therefore the Virgins love him*.

Cant. 1. 3.

Of feeling.

Eph. 4. 18,

19.

1 Tim 4. 2.

5 As the Soul can see, taste, hear, and smell, so it hath the sense of *feeling*, as quick and as sensible as the body: He knows nothing that knows not this; he whose Soul is past feeling, has his Conscience seared with an hot Iron. Nothing so sensible as the Soul, nor *feeleth* so quickly the love and mercy, or the anger and wrath of God. Ask the awakened man, or the man that is under the convictions of the Law, *If he doth not feel?* and he will quickly tell you That he faints and dyes away by reason of Gods hand and his wrath that lyeth upon him: read the first eight Verses of the 38. *Psalms*, (if thou knowest nothing of

of what I have told thee by experience, and there thou shalt hear the complaints of one whose Soul lay at present under the burden of guilt, and that cryed out that without help from Heaven he could by no means bear the same. They also that know what the peace of God means, and what an eternal weight there is in glory, know well that the Soul has *the sense of feeling*, as well as the sense of seeing, hearing, tasting and smelling: but thus much for the senses of the Soul.

Thirdly, I come in the next place to describe the Soul *by the passions of the Soul*. The Passions of the Soul, I reckon, are these and such like: to wit, Love, Hatred, Joy, Fear, Grief, Anger, &c. And these passions of the Soul are not therefore good, nor therefore evil, because they are the passions of the Soul: but are made so by two things, to wit, Principle and Object. The Principle I count that from whence they flow, and the Object that upon which they are pitched. To explain my self,

1. For that of *Love*, This is a strong passion, the Holy Ghost saith, 'Tis strong as death, and cruel as the

Of the passions of the Soul.  
Of Love.  
Cant. 8. 5,

*Grave.* And it is then good, when it flows from Faith, and pitcheth it self upon God in Christ as the Object; and when it extendeth it self to all that is good, whether it be the good word, the good work of grace, or the good men that have it, and also to their good lives. But all *Soul love* floweth not from this principle, neither hath *these* for its Object. How many are there that make the Object of their *love*, the most vile of men, the most base of things, because it flows from vile affections, and from the lusts of the flesh? God and Christ, good Laws, and good Men, and their holy lives, they cannot abide, because their love wanteth a principle that should sanctifie it in its first motion, and that should steer it to a goodly Object, but that is the first.

Of Hatred.

2. There is *Hatred*, which I count another *passion* of the Soul: And this, as the other, is good or evil, as the principle from whence it flows, and the Object of it are. *Ye that love the Lord, hate evil*; then therefore is this passion good, when it singleth out from the many thousands of things that

Pf. 97. 10.

that are in the world, that one filthy thing called *Sin*, and when it setteth it self, the Soul, and the whole man against it, and ingageth all the powers of the Soul to seek and invent its ruine: But alas, where shall this *Hatred* be found? What man is there whose Soul is filled with this passion, thus sanctified by the love of God, and that makes sin which is Gods enemy, the only object of its indignation? How many be there, I say, whose *hatred* is turned another way, because of the malignity of their minds.

They hate *knowledge*.

They hate *God*.

They hate the *righteous*.

They hate Gods *wayes*.

And all is because the grace of filial fear is not the root and principle from whence their hatred flows: For *the fear of the Lord is to hate evil*; wherefore, where this grace is wanting for a root in the Soul, there it must of necessity swerve in the letting out of this *passion*, because the Soul where grace is wanting, is not at liberty to act simply, but is byassed by the power of sin, that

B 5

while

Pro. 1. 22.

Deut. 7.

10.

2Chr. 19. 2

Pf. 34. 21.

Pro. 29. 10.

Job 21. 10.

Mal 3. 14.

Prov. 8. 12.

*The Greatness of the Soul, and*  
while grace is absent, is present in  
the Soul.

And hence it is, that this passion  
(which when acted well is a vertue)  
is so abused and made to exercise  
its force against that for which  
God never ordained it, nor gave it li-  
cense to act.

Of Joy.

3. Another passion of the Soul is  
joy, and when the Soul rejoyceth ver-  
tuously, it rejoyceth not in iniquity,  
1 Cor. 13. 6. *but rejoyceth in the truth.* This joy is  
a very strong passion, and will carry  
a man through a world of difficulties :  
'tis a passion that beareth up, that  
supporteth and strengtheneth a man,  
let the object of his joy be what it will.  
'Tis this that maketh the Soul *fat*  
in goodness, if it have its object  
accordingly, and that which makes  
the Soul bold in wickedness, if  
it indeed doth rejoyce in ini-  
quity.

Of Fear.

4. Another passion of the Soul is  
*Fear*, natural *fear*, (for so you must  
understand me of all the passions of  
the Soul, as they are considered sim-  
ply, and in their own nature) And  
as it is with the other passions so it is  
with this, it is made good or evil in  
its



its acts, as its principle and objects are; when this passion of the Soul is good, then it springs from sense of the greatness and goodness, and Majesty of God; also God himself is the object of this fear; *I will forewarn you* (sayes Christ) *whom ye shall fear, Fear him that can destroy both Body and Soul in Hell, yea, I say unto you, fear him:* But in all men this passion is not regulated and governed by these principles and objects, but is abused and turned through the policy of Satan, quite into another channel. It is made to fear men, to fear Idols, to fear Devils and Witches, yea it is made to fear all the foolish, ridiculous, and apish fables, that every old Woman or atheistical Fortune-teller, has the face to drop before the Soul. But fear is another passion of the Soul.

Mat. 10. 28

Luk. 12. 5.

Numb. 41.

9. 1

2 Kings 17.

38, 7.

5. Another passion of the Soul is *Grief*, and it as those aforementioned, acteth even according as it is governed. When holiness is lovely and beautiful to the Soul, and when the name of Christ is more precious than life, then will the Soul sit down and be afflicted, because men keep not Gods

Of Grief.

**Psal. 119.** Gods Law. *I beheld the transgressors and was grieved, because they kept not thy word:* So Christ, he looked round

**Mark 3. 5.** about with anger, *Being grieved for the hardness of their hearts.* But it is rarely seen that this passion of the Soul is thus exercised. Almost every body has other things for the spending of the heat of this passion upon: Men are *grieved* that they thrive no more in the world; *grieved* that they have no more carnal, sensual, and worldly honour; *grieved* that they are suffered no more to range in the lusts and vanities of this life: but all this is because the Soul is unacquainted with God, sees no beauty in holiness, but is sensual and wrapt up in clouds and thick darkness.

**Of Anger.** 6. And lastly, There is *Anger*, which is another passion of the Soul: And that as the rest, is extended by the Soul, according to the nature of the principle by which it is acted, and from whence it flows. And in a word, to speak nothing of the fierceness and power of this passion, it is then cursed, when it breaketh out beyond the bounds that God hath set it, the which to be sure it doth, when  
it

it shall by its fierceness or irregular motion, run the Soul into sin. Be *angry and sin not*, is the limitation Eph. 4. 26, 27. wherewith God hath bounded this passion : and what ever is more than this, is a giving place to the Devil.

And one reason among others, Why the Lord doth so strictly set this bound, and *these* limits to *anger*, is for that it is so furious a passion, and for that it will so quickly swell up the Soul with sin, as they say, a Toad swells with its poison. Yea, it will in a moment so transport the spirit of a man, that he shall quickly forget himself, his God, his friend and all good rule : but my business is not now to make a comment upon the passions of the Soul, only to shew you that there are such, and also which they are.

And now from this description of the Soul, what follows but to put you in mind what a noble, powerful, lively, sensible thing *the Soul is*, that by the Text is supposed may be lost, through the heedlessness, or carelessness, or slavish fear of him whose Soul it is ; and also to stir you up to  
that

36 *The Greatness of the Soul, and*

that care of, and labour after the salvation of your Soul, as becomes the weight of the matter; if the Soul were a trivial thing, or if a man though he lost it, might yet himself be happy, it were another matter: but the loss of the Soul is no small loss, nor can that man that has lost his Soul, had he all the world, yea the whole Kingdom of Heaven in his own power, be but in a most fearful and miserable condition: but of these things more in their place.

Of the  
greatness  
of the Soul  
when  
compared  
with the  
body.

Having thus given you a description of the Soul, what it is: I shall in the next place shew you the *greatness* of it: and the first thing that I shall take occasion to make this manifest by, will be by shewing you the disproportion that is betwixt *that* and the *body*: and I shall do it in these following particulars.

The body  
an House  
for the  
Soul.

1. The body is called the *House* of the Soul, an *House* for the Soul to dwell in. Now every body knows that the *House* is *much* inferior to *him*, that by Gods ordinance is appointed to *dwell* therein; that it is called the house of the Soul, you find in *Paul* to the *Corinthians*; *For we know*, saith he,

2 Cor. 5. 1.

he, if our earthly House of this Tabernacle were dissolved, we have a building of God, an House not made with hands, eternal in the Heavens. We have then an House for our Soul in this world, and this House is the Body, for the Apostle can mean nothing else: therefore he calls it an *earthly House*. If our *earthly House*; *Our House*. But who doth he personate, if he sayes, *This is an House for the Soul*: for the body is part of *him* that saies, *Our house*?

In this manner of Language he personates his Soul with the Souls of the rest that are saved; and thus to do, is common with the Apostles, as will be easily discerned by them that give attendance to reading. Our *earthly* Job 4. 19.  
*houses*; or as Job saith, *houses of clay*, ch. 13. 12.  
for our bodies are bodies of clay: *your remembrances are like unto ashes, your bodies are bodies of clay*. Indeed he after maketh mention of an House in Heaven, but that is not it about which he now speaks; now he speaks of this *earthly House* which we have, we, our Souls, to dwell in, while on this side glory, where the *other House* stands, as ready prepared for us when we shall flit from this to that;  
or

or in case this should sooner, or later be dissolved. But that is the first, The Body is compared to the House, but the Soul to him that inhabiterh the house: Therefore as the *man* is more noble than the *house* he dwells in, so is the *Soul* more noble than the *Body*. And yet alas, with grief be it spoken, How common is it for men to spend all their care, all their time, all their strength, all their wit, and parts for the *Body* and its honour and preferment, even as if the *Soul* were some poor, pitiful, sorry, inconsiderable and under-thing, not worth the thinking of, or not worth the caring for. But,

The body  
cloathing  
for the  
Soul.

Luke 12.

23.

2 Cor. 5.

2, 3, 4.

2. The *Body* is called the *clothing*, and the *Soul* that which is *clothed* therewith. Now every body knows that the *Body* is more than *Rayment*, even carnal sense will teach us this: But read that pregnant place; *For we that are in this Tabernacle do groan, being burdened, (that is with mortal flesh) not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.* Thus the greatness of the Soul appears in the preference that it hath to the *Body*:

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*Body:* The *Body* is its *raiment*. We see that above all Creatures, *man*, because he is the most noble among all visible ones, has for the adorning of his body, that more abundant comeliness: 'tis the *body* of *man*, not of *beast* that is clothed with the richest ornaments; but now what a thing is the *Soul*! that the body it self must be *its* clothing! no suit of apparel is by God *thought good enough for the Soul*, but that which is made by God himself, and that is that curious thing the body. But oh! how little is this considered, namely, *The greatness of the Soul*: 'Tis the body, the *cloaths*, the suit of apparel that our foolish fancies are taken with: not at all considering the richness and excellency of that great and more noble part, the *Soul*; for which the *body* is made a *mantle* to wrap it up in; a garment to cloth it withal. If a man gets a rent in his cloths, it is little in comparison of a rent in his flesh; yea, he comforts himself when he looks on *that* rent, saying, thanks be to God, it is not a rent in my flesh. But ah! on the contrary, how many are there in the world, that

that are more troubled for that, they have a rent, a wound, or a disease in the body, thin for that they have Souls that will be lost and cast away. A little rent in the body dejecteth and casteth such down, but they are not at all concerned, though their Soul is now, and will yet further be torn in pieces. *Now therefore consider this, ye that forget God, lest he tear you in pieces, and there be none to deliver: but this is the second thing whereby, or by which the greatness of the Soul appears; to wit, in that the body, that excellent piece of Gods workmanship, is but a garment, or clothing, for the Soul. But,*

*Psal. 50.  
22.*

*The Body  
a vessel for  
the Soul.*

*1 Thes. 4.  
4.*

*1 Cor. 6.  
18.*

3. The body is called a vessel, or a case, for the Soul to be put and kept in. *That every one of you should know how to possess his Vessel in sanctification and honour:* The Apostle here doth exhort the people to abstain from fornication: which in another place he saith, *is a sin against the body.* And here again he saith, *This is the will of God, your sanctification, that you should abstain from fornication, that the body be not defiled, that every one of you should know how to possess his vessel in sanctification and honour:* His vessel,

his



his earthen vessel, as he calls it in another place, *For we have this treasure in earthen vessels*: Thus then the body is called a *vessel*, yea every mans body is his *vessel*. But what has God prepared this vessel for, and what has he put into it? Why, many things this *body* is to be a *vessel* for, but at present God has put into it that curious thing, *the Soul*. Cabinets that are very rich and costly things of themselves, are not made nor design'd to be vessels to be stuf't or filled with trumpery, and things of no value: no, these are prepared for *Rings* and *Jewels*, for *Pearls*, for *Rubies* and things that are *choice*. And if so, what shall we then think of the *Soul*, for which is prepared, and that of God, the most *rich* and *excellent* vessel in the world, surely it must be a thing of worth, yea, of more worth than is the whole world besides. But alas! Who believes this talk? do not even the most of men so set their minds upon, and so admire the glory of this *case* or *vessel*, that they forget once with seriousness to think, and therefore must of necessity be a great way off of those fute-  
able

able esteems, that becomes them to have of their Souls. But oh, since *this vessel, this Cabinet, this Body* is so curiously made, and that to receive and contain, what *thing is that* for which God has made this Vessel! And what is that Soul that he hath put into it? Wherefore thus in the third place is the Greatness of the Soul made manifest, even by the excellency of the *vessel*, the body, that God has made to put it in

The Body  
a Taber-  
nacle for  
the Soul.  
2Pet. 1. 14.  
Joh. 21.  
18, 19.  
2Cor. 5. 1.

4. The Body is called, a *Tabernacle* for the Soul. *Knowing shortly I must put off this my Tabernacle, that is, my Body by Death:* So again, *For we know that if our earthly house of this Tabernacle were dissolved, we have a building of God, &c.* In both these places, by *Tabernacle* can be meant nothing but the body; wherefore both the Apostles in these sentences do personate *their Souls*, and speak as if the Soul was the All of a man: yea, they plainly tell us, that the body is but the House, Cloths, Vessel and Tabernacle for the Souls. But what a famous thing therefore is the Soul?

The

The Tabernacle of old, was a place erected for worship, but the worshippers were far more excellent than the place; so our Body is a Tabernacle for the Soul to worship God in, but must needs be accounted much inferior to the Soul, for as much as the worshippers are alwayes of more honour than the place they worship in: as he that dwelleth in the *Tabernacle*, hath more honour than the *Tabernacle*. *I serve* Rom. 1.9.  
(sayes Paul) *God and Christ Jesus with my Spirit or Soul in the Gospel*; but not with his Spirit out of, but in this *Tabernacle*. The Tabernacle had Instruments of worship for the worshippers, so has the Body for the Soul, and we are bid to *yield our members as instruments of righteousness unto God*. Rom. 6. 13.  
The Hands, Feet, Ears, Eyes and Tongue, (which last is our glory when used right) are all of them instruments of this *Tabernacle*, and to be made use of by the *Soul*, the inhabitier of this *Tabernacle* for the Souls performance of the service of God.

*I thus discourse, to shew you the greatness of the Soul.*

And

*The Greatness of the Soul, and*

And in mine opinion there is something, if not very much in what I say. For all men admire the Body both for its manner of building, and the curious way of its being compacted together. Yea, the further men, wise men, do pry into the wonderful work of God, that is put forth in framing the Body, the more still they are made to admire: and yet, as I said, this body is but a House, a Mantle, a Vessel, a *Tabernacle* for the Soul. What then is the Soul it self? But thus much for the first particular.

2. We will now come to other things that shew us the *Greatness of the Soul*. And

The Soul  
is called  
Gods  
breath.  
Gen. 2. 7.

1. It is called Gods breath of life. *And the Lord God formed man, that is, the body, of the dust of the ground, and breathed into his Nostrils the breath of life, and he became a living Soul.* Do but compare these two together, the body and the Soul: The body is made of *dust*, the Soul is the *breath* of God. Now if God hath made this body so famous, as indeed he has, and yet it is made but of the dust of the ground, and we all do know what

what inferior matter that is, what is the Soul, since the body is not only its House and Garment, but since its self is made of the breath of God? But further, it is not only said, That the Soul is of the breath of the Lord, but that the Lord breathed into him *the breath of life*: to wit, a living Spirit, for so the next words infer; *And man became a living Soul.* Man, that is, the more excellent part of him, which for that it is principal, is called man, that bearing the denomination of the whole: or man, the Spirit and natural power, by which as a reasonable creature the whole of him is acted; *became a living Soul.* But I stand not here upon definition, but upon demonstration: the Body that noble part of man, had its original from the dust: for so sayes the word, *Dust thou art* Gen. 3. 19. *(as to thy Body) and to dust shalt thou return;* but as to thy more noble part, thou art from the breath of God, God putting forth in that a mighty work of creating power, *and man was made a living Soul.* Mark my reason, There is as great a disparity betwixt the body and the Soul, as is

1 Cor. 15.  
45.

is between the *dust of the ground*, and that here called the *breath of life of the Lord*: and, note further, That as the *dust* of the ground *did not lose*, but *gain* glory, by being formed into the body of a man: so this breath of the Lord, *lost nothing* neither, by being *made a living Soul*. O man! dost thou know what thou art?

The Soul  
Gods I-  
mage.  
Gen. 1.  
26, 27.

2. As the Soul is said to be of the breath of God: So it is said to be made after Gods own image, even after the similitude of God. *And God said let us make man in our image, after our likeness: So God created man in his own image, in the image of God created he him.* Mark in his own

Jam. 3. 9. *made after the similitude of God*; Like him, having in it, that which beareth semblance with him. I do not read of any thing in Heaven or Earth, or under the Earth, that is said to be made after this manner, or that is at all so termed, save only the Son of God himself. The Angels are noble creatures, and for present imploy, are made a little higher than man himself: But that any of them are

Heb. 2.

are said to be made *after Gods image*, after his *own image*, even after the *similitude* of God, that I find not.

This *character* the holy Ghost in the Scriptures of truth giveth only of man, of the *Soul* of man; for it must not be thought that the *body* is here intended in whole or in part; for though it be said, *That Christ was*

*made after the similitude of sinful flesh*: yet it is not said, That sinful flesh is made after the similitude of God; but I will not dispute: I only bring these things to shew how great a thing, how noble a thing the Soul is; in that at its creation God thought it worthy to be made, not like the earth, or the Heavens, or the Angels, Ceraphims, Seraphins, or Arch-Angels; but like himself, his *own self*: saying, *Let us make man in our own likeness*: so he made man *in his own Image*. This I say, is a character above all Angels, for as the Apostle said, *To which of the Angels* said he, *at any time, thou art my Son?* So, of which of them hath he at any time said, This is, or shall be made in, or after mine image, mine own image? O what a thing is the Soul of man!

Phil. 2.

C

that,

*that*, above all the creatures in Heaven or Earth, being made in the image and similitude of God.

The Soul  
Gods de-  
fire.

3. Another thing by which the greatness of the Soul is made manifest is this: It is that ( and that *only*, and to say this is more than to say, it is that *above* all the creatures ) that the great God desires communion with. *He hath set apart him that is godly for himself*: that is, for communion with his Soul: therefore the

Cant. 7. 10.

Spouse saith concerning him, *His desire is towards me*; and therefore he saith again, *I will dwell in them,*

2 Cor. 6.  
16.

*and walk in them.* To dwell in, and walk with, are terms that intimate communion and fellowship, as John

1 John 1.  
3, 2.

saith, *Our fellowship, truly our fellowship is with the Father, and with his Son Jesus Christ*: That is, our Soul-fellowship, for it must not be understood of the body, though I believe that the Body is much influenced when the Soul has communion with God: but it is the Soul, and *that only*, that at present is capable of having and maintaining of this blessed communion. But I say, What a thing is this, that God, the great God, should chuse



chuse to have fellowship and communion with the Soul above all. We read indeed of the greatness of the Angels, and how near also they are unto God; but yet there are not such terms that bespeak such familiar acts between God and Angels, as to demonstrate that they have *such* communion with God, as has, or as the Souls of his people may have. Where has he called them his *Love*, his *Dove*, his *fair one*? and where, when he speaketh of them, doth he express a communion that they have with him, by the similitude of conjugal Love? I speak of what is revealed, the secret things belong to the Lord our God. Now by all this is manifest the *Greatness, of the Soul*. Men of greatness and honour, if they have respect to their own glory, will not chuse for their familiars, the base and rascal crue of this world; but will single out for their fellows, fellowship and communion, those that are most like themselves. True, the King has not an equal, yet he is for being familiar only with the Nobles of the Land; so God, with him none can compare: yet since the Soul is by

him singled out for his walking Mate and Companion, 'tis a sign, it is the highest born, and that upon which the blessed Majesty looks, as upon that which is most meet to be singled out for communion with himself.

Should we see a man familiar with the King, we would even of our selves conclude he is one of the Nobles of the Land; but this is not the lot of every Soul, (some have fellowship with Devils, yet not because they have a more base original than those that lye in Gods bosom, but they through sin are degenerate, and have chosen to be great with his enemy) but all these things shew the *Greatness of the Soul*.

The Soul  
a Vessel  
for Grace.

4. The Souls of men are such as God counts worthy to be the *Vessels to hold his Grace*, the Graces of the Spirit in. The Graces of the Spirit, what like them, or where here are they to be found, save in the Souls of men only? of his fulness have all we received, and grace for grace; received, into what? into the *hidden-parts*, as *David* calls it. Hence the Kings daughter is said to be *all glorious*

Psal. 51.6.

Pf. 45. 13.

*rious*

*the Unspeakableness of its Loss.*

5<sup>E</sup>

*rious within*, because adorned and beautified with the Graces of the Spirit: For that which *David* calls *the hidden part*, is the inmost part of the Soul; and it is therefore called *the hidden part*, because the Soul is invisible, nor can any one living infallibly know what is in the Soul but God himself. But I say, the Soul is the Vessel into which this golden Oyle is poured, and that which holds, and is accounted worthy to exercise and improve the same: therefore the Soul is it which is said to love God.

*Saw ye him whom my Soul loveth?* and therefore the Soul is that which exerciseth the Spirit of Prayer, *With my Soul have I desired thee in the night, and with my Spirit within me will I seek thee early.* With the Soul also men are said to believe, and into the Soul God is said to put his Fear. This is the Vessel into which the wise Virgins got Oyle, and out of which their Lamps were supplied by the same. But what a thing, what a great thing therefore is the Soul, that that above all things that God hath created should be the chosen Vessel to put his Grace in. The body is the ves-

Cant. 3. 1,

2, 3, 4.

Isa. 26. 9.

fel for the Soul, and the Soul is the Vessel for the Grace of God. But,

The price  
of the Soul.

1 Cor. 6.

20.

1 Pet. 1.

18, 19.

5. The Greatness of the Soul is manifest by the *Greatness of the Price* that Christ paid for it to make it an Heir of glory; and that was his precious blood. We do use to esteem of things according to the price that is given for them, especially when we are convinced that the purchase has not been made by the estimation of a Fool. Now the Soul is purchased by a price that the Son, the wisdom of God thought fit to pay for the redemption thereof, what a thing then is the Soul? Judge of the Soul by the price that is paid for it, and you must needs confess (unless you count the blood that hath bought it, an unholy thing) that it cannot but be of great worth and value. Suppose a Prince, or some great man should on a sudden descend from his Throne or Chair of State to take up, that he might put in his bosom, some thing that he had espyed, lying trampled under the feet of those that stand by; would you think that he would do this for an old Horse-

shoe,

shoe, or for so trivial a thing as a pin or a point? nay, would you not even of your selves conclude that that thing for which the Prince, so great a man, should make such a stoop, must needs be a thing of very great worth? Why, this is the case of Christ and the Soul: Christ is the Prince, his Throne was in Heaven, and as he sat there, he espied the Souls of sinners trampled under the foot of the Law and death, for sin: now what doth he, but comes down from his Throne, stoops down to the Earth, and there since he could not have the trodden-down Souls without price, he lays down his Life and Blood for them. But would he have done this for inconsiderable things? no nor for the Soul of sinners neither, had he not valued them higher than he valued Heaven and Earth besides. This therefore is another thing by which the Greatness of the Soul is known.

6. The Soul is *immortal*, it will have a sensible being for ever, none can kill the Soul. If all the Angels in Heaven, and all the men on Earth should lay all their strength together,

The Soul  
immortal.  
Luk. 12. 4.  
Mat. 10.  
28.

they cannot kill, or annihilate one Soul: no, I will speak without fear, if it may be said, God cannot do what he will not do; then he cannot annihilate the Soul: but notwithstanding all his wrath and the vengeance that he will inflict on sinful Souls, they yet shall abide with sensible beings, yet to indure, yet to bear punishment. If any thing could kill the Soul, it would be death, but death cannot do it, neither first nor second, The first cannot, for when *Dives* was slain as to his Body by death, his Soul was found alive in Hell, *He lift up his Eyes in Hell being in torment.* The second death cannot do it, because it is said, their Worm never dies, but is alwayes torturing them with his gnawing: but that could not be, if time or lying in Hell fire for ever could annihilate the Soul. Now this also shews the *Greatness of the Soul*, that it is that which has an endless life, and that will therefore have a being *endlessly*. O what a thing is the Soul!

The Soul then is *immortal, though not eternal*: That is eternal that has neither beginning nor end; and therefore

Luke 16.  
22, 23.

Mark 9.

therefore eternal is properly applicable to none but God : hence he is called *the eternal God*. Immortal is that which tho' it hath a beginning, yet hath no end, it cannot die, 'nor cease to be ; and this is the state of the Soul : it cannot cease to have a being, when it is once created, I mean a living sensible being. For I mean by *living*, only such a being as distinguishes it from annihilation or uncapableness of sense and feeling : Hence as the rich man is after death, said to *lift up his eyes in Hell* ; so the begger is said, when he dyed, *to be carried by the Angels into Abrahams bosome*. And both these sayings must have respect to the Souls of these men ; for as for their bodies, we know at present 'tis otherwise with them : The Grave is their House, and so must be till the trumpet shall sound, and the Heavens pass away like a scroul.

Deut .33.  
27.

Luke 16.  
22, 23.

Now ( I say ) the *immortality* of the Soul, shews the greatness of it, as the *eternity* of God, shews the greatness of God. It cannot be said of any Angel, but that he is immortal, and so it is, and ought to be said of

56. *The Greatness of the Soul, and*

the Soul. This therefore shews the Greatness of the Soul, in that it is as to abiding, so like unto him.

'Tis the  
Soul that  
acts the  
body.

7. But a word or two more, and so to conclude this head. The Soul! why, it is the Soul that acteth the body in all those things (good or bad) that seem good and reasonable, or amazingly wicked. True, the acts and motions of the Soul are only seen and heard in and by the members and motions of the body, but the body is but a poor instrument, the Soul is the great agitator and actor.

Jam. 2. 26. *The body without the Spirit is dead.* All those famous arts and works, and inventions of works that are done by men under Heaven, they are all the inventions of the Soul, and the body as acting and labouring therein, doth it but as a *Tool* that the Soul maketh use of to bring his invention unto maturity. How many things have men found out to the amazing of one another, to the wonderment of one another, to the begetting of endless commendations of one another in the world, while in the mean time the Soul, which indeed is the true inventor

Ecl. 7. 9.



ventor of all is overlookt, not regarded, but dragged up and down by every lust, and prostrate, and made a slave to every silly and beastly thing? O the amazing darkness that hath covered the face of the hearts of the children of men, that they cannot deliver their Soul, nor say, is there not a lie in my right hand? though they are so cunning in all other matters. Take man in matters that are abroad, and far from home, and he is the mirror of all the Word: but take him at home, and put him upon things that are near him, I mean that have respect to the things that concern his Soul, and then you will find him the greatest Fool that ever God made. But this must not be applied to the Soul *simply*, as it is Gods Creature, but to the Soul *sinful*, as it has willingly apostatized from God, and so suffered it self to be darkned, and that with such thick and stupefying darkness, that it is bound up and cannot, it hath a napkin of sin bound so close before its eyes, that it is not able (of it self) to look to, and after those things which should be its chiefeft concern,  
and

Isa. 44. 20.

and without which it will be most miserable for ever.

The Soul  
capable  
of having  
to do  
with invi-  
sibles.

8. Further, as the Soul is thus curious about Arts and Sciences, and about every excellent thing of this life : So it is capable of having to do with invisibles ; with Angels good or bad : yea with the highest and supreme being, even with the holy God of Heaven. I told you before that God sought the Soul of man to have it for his companion, and now I tell you, that the *Soul* is capable of communion with him (when the darkness that sin hath spread over its face is removed.) The Soul is an intelligent power, it can be made to know, and understand depths, and heights, and lengths, and breadths, in those high sublime, and spiritual mysteries that only God can reveal and teach ; yea, it is capable of diving unutterably into them. And herein is God the God of glory much delighted and pleased, to wit, That he hath made himself a Creature that is capable of hearing, of knowing, and of understanding of his mind when opened and revealed to it. I think I may say without offence to God or man,

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That one reason why God made the world, was that he might manifest himself not only by, but to the works which he made ; but ( I speak with reverence ) how could that be, if he did not also make some of his Creatures capable of apprehending of him in those most high mysteries and methods, in which he purposed to reveal himself? but then, what are those creatures which he hath made, ( unto whom when these things are shewn ) that are able to take them in, and understand them, and so to improve them to Gods glory as he hath ordained and purposed they should, but Souls? for none else in the visible world are capable of doing this but they. And hence it is, that to them, and them only, he beginneth to reveal himself in this world: And hence it is that they, and they only are gathered up to him where he is Heb. 12. 23. ( for they are they that are called the spirits of just men made perfect ) The spirit of a beast goeth downward to Ecc. 3. 21. the earth, it is the Spirit of a man c. 12. 7. that goes upward to God that gave it: for that and that only is capable of beholding and understanding the glo-

John 17.  
24.

glorious visions of Heaven, as Christ said, *Father I will that those whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the World.* And thus the greatness of the Soul is manifest. True, the body is also gathered up into glory, but not simply for its own sake, or because that is capable of it self to know and understand the glories of its maker: but that has been a companion with the Soul in this world, has also been its *House*, its *Mantle*, its *Cabinet* and *Tabernacle* here: it has also been it, by which the Soul hath acted, in which it hath wrought, and by which its excellent appearances have been manifested: and it shall also there be its copartner and sharer in its glory. Wherefore as the body here did partake of Soul excellencies, and was also conformed to its Spiritual and regenerate principles: so it shall be *hereafter* a partaker of that glory with which the Soul shall be filled: and also be made suitable by that glory to become a partaker and copartner with it of the eternal excellencies which  
Heaven

Heaven will put upon it. In *this* World it is a gracious Soul, ( I speak now of the regenerate ) and in that World, it shall be a glorious one. In *this* World the Body was conformable to the Soul as it was gracious, and in that World it shall be conformable to it as it's glorious: conformable, I say, by partaking of that glory that then the Soul shall partake of ; yea, it shall also have an additional glory to adorn, and make it yet the more capable of being serviceable to it, and with it in its great acts before God in eternal glory.

O What great things are the Souls of the Sons of men !

9. But again, as the Soul is thus capable of enjoying God in glory, and of prying into these mysteries that are in him : so it is capable with great profundity to dive into the mysterious depths of Hell. Hell is a place, and state utterly unknown to any in this visible World, excepting the Souls of men ; nor shall any for ever be capable of understanding the miseries thereof, save Souls and fallen Angels. Now I think as the joyes of Heaven stand not only in speculation or in

The Soul capable of diving into the depths and mysteries of Hell.

be-

Pfal. 16.  
11.

beholding of glory, but in a sensible enjoyment and unspeakable *pleasure*, which these glories will yield to the Soul: So the torments of Hell will not stand in the present lashes and strokes which by the flames of eternal fire God will scourge the ungodly with; but the torments of Hell stand much, if not in the greatest part of them, in those deep thoughts and apprehensions, which Souls in the next World will have of the nature and occasions of Sin; of God, and of separation from him; of the eternity of those miseries, and of the utter impossibility of their help, ease, or deliverance for ever. O, damned Souls will have thoughts that will clash with glory, clash with justice, clash with Law, clash with it self, clash with Hell, and with the everlastingness of misery; but the point, the edge, and the poison of all these thoughts will still be gauling, and dropping, and spueing out their stings *into the sore*, grieved, wounded, and fretted place, which is the Conscience, though not the Conscience only. For I may say of the Souls in *Hell*, that they all over are but one wound,

wound, one sore. *Miseries* as well as *mercies*, sharpen and make quick the apprehensions of the Soul. Behold *Spira* in his book, *Cain* in his guilt, and *Saul* with the Witch of *Endor*, and you shall see men ripened, men enlarged and greatned in their fancies, imaginations and apprehensions, tho' not about God, and Heaven and glory; yet about their Loss, their misery, and their woe, and their Hells.

Isa. 33.14.  
Psal. 50.3.  
Rev. 14.  
10.  
Mark 9.  
44, 46.

10. Nor doth their ability to bear (if it be proper to say they bear, those dolours which there for ever, they shall endure) a little demonstrate their greatness. Everlasting burning, devouring fire, perpetual pains, gnawing Worms, utter darkness and the ireful words, face and strokes of divine and infinite justice, will not, cannot, make this Soul extinct, as I said before: I think it is not so proper to say, the Soul that is damned for sin doth *bear* these things, as to say it doth *ever sink* under them; and therefore their place of torment is called *the bottomless Pit*, because they are ever sinking, and shall never come there where they will find any stay. Yet they

The ability of the Soul to bear.

they live under wrath, but yet only so as to be sensible of it, as to smart and be in perpetual anguish by reason of the intollerableness of their burden. But doth not their thus living, abiding, and retaining a Being (or what you will call it) demonstrate the greatness and might of the Soul? Alas! Heaven and Earth are short of this greatness, for these though under less judgment by far, do fade and wax old like a moth-eaten garment, and in their time will vanish away to nothing.

Heb. 1.

Also we see how quickly the *body*, when the Soul is under a fear of the rebukes of justice; How soon I say, it wastes, molders away, and crumbleth into the Grave; but the Soul is yet strong and abides sensible to be dealt withal for sin, by everlasting burnings.

Heb. 9. 27.  
The might  
of the Soul  
further  
shewn.

11. The Soul by Gods ordinance while this world lasts, has a time appointed it to forsake and leave the body to be turned again to the dust as it was, and this separation is made by death: Therefore the body must cease for a time to have sense, or life, or motion; and a little thing brings it

now



now into this state: But in the next World the wicked shall partake of none of this; for the body and the Soul being at the resurrection rejoyned, this death that once did rend them asunder, is for ever overcome and extinct; so that these two which lived in sin, must for ever be yoked together in Hell. Now there the Soul being joyned to the Body, and death which before did separate them, being utterly taken away; the Soul retains not only its own being, but also continueth the body to be, and to suffer sensibly the pains of Hell without those decays that it use to sustain.

And the reason why this death shall then be taken away, is, because justice Mat. 10. 28. in its bestowing its rewards for trans-

gressions, may not be interrupted:

but that Body and Soul as they lived

and acted in sin together, might be

destroyed for sin in Hell together:

Destroyed, I say, but with such a

destruction, which though it is ever-

lasting, will not put a period to their

sensible suffering, the vengeance of

eternal fire.

Luk. 12. 5.

2 Thes. 1. 8, 9.

*This*

*This* death therefore, though that also be the wages of sin, would now, were it suffered to continue, be an hindrance to the making known of the wrath of God, and also of the created power and might of the Soul.

1. It would hinder the making known of the wrath of God, for it would take the body out of the way, and make it incapable of sensible suffering for sin, and so removing one of the objects of vengeance, the power of Gods wrath would be so far undiscovered. 2. It would also hinder the manifestation of the power and might of the Soul, which is discovered *much* by its abiding to retain its own being while the wrath of God is grappling with it : and *more*, by its continuing to the body a sensible being with it self.

Death therefore must now be removed, that the Soul may be made the object of wrath without molestation or interruption. That the Soul, did I say ? yea, that Soul and Body both might be so. Death would now be a favour, though once the fruit of sin, and also the wages thereof, might it now be suffered to

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continue : because it would ease the Soul of some of its burthen. For a tormented body cannot but be a burden to a Spirit, and so the wise man insinuates, when he sayes, *The Spirit of a man will sustain his infirmity* : that is, bear up under it, but yet so, as that it feels it a burden. We see that because of the sympathy that is between Body and Soul, how one is burthened if the other be grieved. A sick body is a burden to the Soul, and a wounded Spirit is a burden to the body. *A wounded Spirit who can bear?* but death must not remove this burden, but the Soul must have the Body for a burden, and the Body must have the Soul for a burden, and both must have the wrath of God for a burden. O therefore, here will be burden upon burden, and all upon the Soul, for the Soul will be the chief seat of this burden. But thus much to shew you the Greatness of the Soul.

I shall now come to the second thing which was propounded to be spoken to : and that is to shew you what we are to understand by *losing of the Soul*, or what the Loss of the Soul

Of the Loss  
of the  
Soul.

Soul is. *What shall a man give in Exchange for his Soul.*

He that  
loseth his  
Soul, lo-  
seth him-  
self.

Luk. 9.25.

1. The Loss of the Soul is a Loss, in the *nature* of it peculiar to it self. There is no such Loss as to the *nature* of Loss as is the Loss of the Soul. For that he that hath lost his Soul, has lost himself. In all other Losses it is possible for a man to *save* himself, but he that loseth his Soul, loseth himself; *For what is a man advantaged, if he gain the whole World, and lose himself?* so Luke has it. Wherefore the Loss of the Soul is a Loss that cannot be parallel'd. He that loseth himself, loseth his *all*, his lasting *all*, for himself is his *all*, his *all* in the most comprehensive sence: What mattereth it what a man gets, if by the getting thereof he loseth himself? Suppose a man goeth to the *Indies* for Gold, and he loadeth his Ship therewith, but at his return, that Sea that carried him thither, swallows him up, now what has he got? but this is but a lean similitude with reference to the matter in hand, to wit, to set forth the Loss of the Soul. Suppose a man that has been at the *Indies* for Gold, should at his return himself be taken

by

by them of *Algiers*, and there made a slave of, and there be hunger-bit, and beaten till his bones are broken; What has he got? What is he advantaged by his rich adventure? perhaps you will say, He has got Gold enough to obtain his ransom: Indeed this may be, and therefore no similitude can be found, that can fully amplify the matter. *For what shall a man give in exchange for his Soul?* It is a Loss that standeth by it self, there is not another like it: or unto which it may be compared, 'tis only like it self, 'tis singular, 'tis the chief of all Losses, the highest, the greatest Loss. *For what shall a man give in exchange for his Soul?* A man may lose his *Wife*, his *Children*, his *estate*, his *liberty*, and his *life*, and have all made up again, and have all restored with advantage, and may therefore, notwithstanding all these Losses, be far enough off from losing of *himself*; for he may Luk. 14. 25 lose his life and save it: yea, some Mark. 8. 35 times the only way to save that is to lose it: but when a man has lost himself, his *Soul*, then *all* is gone, to all intents and purposes. There is no word sayes, he that loses his *Soul*, shall

shall save it: but contrary wise, the Text supposeth that a man has lost his Soul, and then demands if any can answer it, *What shall a man give in Exchange for his Soul?* All then that he gains that loseth his Soul is only this, he has gained a Loss, he has purchased the Loss of Losses, he has nothing left him now but his Loss; but the Loss of himself, of his *whole* self. He that loseth his life for Christ, shall save it, but he that loseth himself for sin, and for the World, shall lose himself to perfection of Loss; he has lost himself, and there's the full point.

There are several things fall under this first head, upon which I would touch a little.

He that has lost himself will never be more at his own dispose.

1. He that has lost his Soul, has lost himself: Now he that has lost himself, *is no more at his own dispose*; while a man enjoys himself, he is at his own dispose. A single man, a free man, a rich man, a poor man, any man that enjoys himself is at his own dispose. I speak after the manner of men; but he that has lost himself is not at his own dispose. He is as I may say, now out of his own hands:

hands: he has lost himself, his *Soul-self*, his *own self*, his *whole self* by sin, and wrath and Hell hath found him: he is therefore now no more at his own dispose, but at the dispose of justice, of wrath and Hell. He is committed to Prison, to Hell Prison, there to abide, not at pleasure, not as long and as little time as he will, but the term appointed by his Judge: Nor may he there chuse his own affliction, neither for manner, measure, or continuance. 'Tis God that will spread the fire and brimstone under him, it is God that will pile up wrath upon him, and it is God himself that will blow the fire. *And the Breath of the Lord like a stream of Brimstone doth kindle it:* And thus it is manifest that he that has lost himself, his Soul, is no more at his own dispose, but at the dispose of them that find him.

Isa 30. 33.

2. Again, As he that has lost himself is not at *his own dispose*, so neither is he at liberty to dispose of what he has, for the man that has lost himself, has something yet of his own. The Text implies that his Soul *is his* when lost, yea when *that* and his *all*,  
D himself

He that hath lost himself, is not at liberty to dispose of what he hath.

himself is lost : but as he cannot dispose of himself, so he cannot dispose of what he hath : let me take leave to make out my meaning ; If he that is lost, that has lost himself, has not, notwithstanding, some thing that in some sence may be called his own, then he that is lost is nothing. The man that is in Hell has yet the powers, the *sences* and *passions* of his Soul ; for not he nor his Soul must be thought to be stript of these ; for then he would be lower than the brute ; but yet all these since he is there, are by God improved against himself ; or if you will, the point of this mans Sword is turned against his own heart, and made to pierce his own Liver.

The Soul by being in Hell, loseth nothing of its aptness to *think*, its quickness to *pierce*, to pry, and to *understand* : nay, Hell has ripened it in all these things ; but I say, the Soul with its improvements as to these (or any thing else) is not in the hand of him that hath lost himself to manage for his own advantage, but in the hand, and in the power, and to be disposed as is thought meet by him into whose revenging hand by sin he has



has delivered himself: to wit, in the hand of God: so then God now has the victory, and disposeth of all the powers, senses and passions of the Soul for the chastizing of him that has lost himself. Now the understanding is only imployed and improved in, and about the apprehending of such things as will be like daggers at the heart: to wit about justice, sin, Hell and eternitie, to grieve and break the Spirit of the damned; yea, to break, to wound, and to tear the Soul in pieces. The depths of sin which the man has loved, the good nature of God whom the man has hated, the blessings of eternitie which the Soul has despised, shall now be understood by him, more than ever; but yet so only, as to increase grief and sorrow, by improving of the good and of the evil of the things understood, to the greater wounding of the Spirit: wherefore now, every touch that the understanding shall give to the memory will be as a touch of a red hot Iron; or like a draught of scalding lead poured down the throat: The *memory* also letteth these things down upon the

*Conscience* with no less terror and perplexity. And now the *fancy* or *imagination* doth start and stare like a man by fears, bereft of wits, and doth exercise it self, or rather is exercised by the hand of revenging Justice, so about the breadth and depth of present and future punishments, as to lay the Soul as on a burning rack. Now also the *judgment*, as with a mighty *maul* driveth down the Soul in the sense and pangs of everlasting misery, into that Pit that has *no* bottom; yea, it turneth again, and as with a Hammer it rivetteth every fearful thought and apprehension of the Soul so fast that it can never be loosed again for ever and ever. Alas! Now the *Conscience* can sleep, be dull, be misled, or flatter no longer: No, it must now cry out, understanding will make it; *memory* will make it; *fancy* or *imagination* will make it: Now I say, it will cry out of sin, of Justice, and of the terribleness of the punishment that hath swallowed him up that has lost himself. Here will be no forgetfulness, yet nothing shall be thought on but that which will wound and kill; here will be no time,

time, cause or means for diversion, all will stick and gnaw like a Viper. Now the *memory* will go out to where sin was heretofore committed, it will also go out to the word that did forbid it. The *understanding* also, and the *judgment* too, will now consider of the pretended necessity that the man had to break the commandments of God, and of the seasonableness of the cautions, and of the convictions which were given him to forbear, by all which more load will be laid upon him that has lost himself; for here all the powers, senses, and passions of the Soul must be made self-burners, self-tormentors, self-executioners by the just judgement of God; also all that the *will* shall do in this place, shall be but to wish for ease, but the wish shall only be such, as shall only seem to lift up, for the Cable rope of despair shall with violence pull him down again. The will indeed will wish for ease, and so will the *mind*, &c. but all these wishers will by wishing arrive to no more advantage but to make despair which is the most twinging stripe of Hell to cut yet deeper into the whole Soul of him

that has lost himself: Wherefore after all that can be wisht for: they return again to their burning Chair, where they sit and bewail their misery. Thus will all the powers, senses and passions of the Soul of him that has lost himself, be out of his own power to dispose for his advantage: and will be only in the hand and under the management of the revenging justice of God.

Job 1. 7.  
ch. 2. 2.

And herein will *that* state of the damned be worse than it is now with the fallen *Angels*; for though the fallen *Angels* are *now* cast down to Hell, in chains, and sure in themselves at last to partake of eternal judgment: yet at *present* they are not so bound up as the damned sinners *shall* be: for notwithstanding their chains and their being the prisoners of the horrible Hells: yet they have a kind of liberty granted them, and that liberty will last till the time appointed, to tempt, to plot, to contrive and invent their mischiefs against the Son of God and *his*. And though Satan knows that this at last will work for his future condemnation, yet at present he finds it some  
*diversion*

*diversion* to his trembling mind, and obtains through his being so busily employing of himself against the Gospel and its professors, something to sport and refresh himself withal; yea, and doth procure to himself some small crumbs of minutes of forgetfulness of his own present misery, and of the judgment that is yet to pass upon him; but this privilege will then be denied to him that has lost himself, there will be no cause nor matter for *diversion*; there it will (as in the old world) rain day and night fire and brimstone from the Lord out of Heaven upon them: misery is fixed, the worm will be always sucking at and gnawing of their Soul: Also as I have said afore, all the powers, senses and passions of the Soul will throw their darts inwards, yea, of God will be made to do it to the utter unspeakable and endless torment of him that has lost himself. Again,

3. All therefore that he that has lost himself can do, is to sit down by the Loss: Do I say he can do this? Oh! if that could be, it would be to such a mercy; I must therefore here

They cannot sit down by the Loss.

correct my self, *that they cannot do*, for to sit down by the Loss, implies, a patient enduring, but there will be no such grace as patience in Hell with him that has lost himself: here will also want a *bottom* for patience, to wit, the *providence* of God for a *providence* of God, though never so dismal, is a bottom for patience to the afflicted: but men go not to Hell by *providence*, but by *sin*. Now sin being the cause other effects are wrought; for they that go to Hell, and that there miserably perish, shall never say it was God by his providence that brought me hither, and so shall not have that on which to lean and stay themselves.

They shall justifie God, and lay the fault upon themselves, concluding that it was sin with which their Souls did voluntarily work; yea, which their Souls did suck in as sweet milk, that is the cause of this their torment. Now this will work after another manner, and will produce quite another thing than patience, or a patient enduring of their torment; for their seeing that they are not only lost, but have lost themselves, and that

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that against the ordinary means that of God was provided to prevent that Loss: yea, when they shall see what a base thing sin is, how that it is the very worst of things, and that which also makes all things bad; and that for the sake of that they have lost themselves: this will make them fret, and gnash and gnaw with anger themselves: this will set all the passions of the Soul save love, (for that I think will be stark dead) all in a rage, all in a self-tormenting fire. You know there is nothing that will sooner put a man into, and manage his rage against himself, than will a full conviction in his Conscience, that by his own only folly, and that against caution, and counsel, and reason to the contrary, he hath brought himself into extream distress and misery. But how much more will it make this fire burn, when he shall see all this is come upon him for a toy, for a bauble, for a thing that is worse than nothing.

Why this is the case with him that has lost himself, and therefore he cannot sit down by the Loss, cannot be at quiet under the sense of his

Loss. For sharply and wonderful piercingly, considering the Loss of himself, and the cause thereof which is sin, he falls to a tearing of himself in pieces with thoughts as hot as the coals of Juniper, and to a gnashing upon himself for this; also the divine wisdom and justice of God helpeth on this self-tormenter in his self-tormenting work, by holding the justice of the Law against which he has offended, and the unreasonableness of such offence continually before his face. For if to an inlightened man who is in the door of hope, the sight of all past evil practices will work in him vexation of Spirit to see what fools we were, how can it but be to them that go to Hell a vexation, only to understand the report, the report that God did give them of sin, of his grace, of Hell and of everlasting damnation; and yet that they should be such fools to go thither. But to pursue this head no further I will come now to the next thing.

Ecc. 1. 14.

Is. 28. 19.

The Loss  
of the Soul  
a double  
Loss.

2. As the Loss of the Soul is in the nature of the Loss, a loss peculiar to it self. So the Loss of the Soul is a double Loss; it is, I say, a Loss that

is



*the Unspeakableness of its Loss.*

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*is double*, lost both by man and God ; man has lost it, and by that Loss has lost himself, God has lost it, and by that Loss it is cast away. And to make this a little plainer unto you, I suppose it will be readily granted that men do lose their Souls, but now how doth God lose it ? The Soul is Gods as well as mans ; mans because it is of themselves, Gods because it is his Creature ; God has made us this Soul, and hence it is that *all Souls are his*.

Jer. 38. 16.  
Eze. 18. 4.

Now the Loss of the Soul doth not only stand in the sin of man, but in the justice of God ; hence he sayes, *What is a man advantaged, if he gains the whole world, and lose himself, or be cast away*. Now this last clause [*or be cast away*] is not spoken to shew what he that has lost his Soul has done (though a man may also be said to cast away himself) but to shew what God will do to those that have lost themselves : what God will *add* to that Loss. God will not cast away a righteous man, but God will cast away the wicked, such a wicked one as by the Text is under our consideration. This then is that which  
God

Luk. 9. 25.

Job 3. 20.  
Mat. 13. 42.

1 Sam. 25.  
29.

God will *add*, and so make the sad state of them that lose themselves double. The man for sin has lost himself, and God by justice will cast him away: according to that of *Abigail* to *David*, *The Soul of my Lord*, said she, *shall be bound in the bundle of life with the Lord thy God, and the Souls of thine enemies, them shall he sling out, as out of the midst of a Sling.* So that here is Gods hand as well as mans; mans by *sin*, and Gods by *justice*. God shall cast them away; wherefore in the Text above mentioned, he doth not say, or *cast away himself*, as meaning the act of the man whose Soul is lost, but, or *be cast away*, supposing a second person joyning with the man himself in the making up of the greatness of the Loss of the Soul: to wit, God himself, who will verily cast away that man who has lost himself. God shall cast them away; that is, exclude them his favour or protection, and deliver them up to the due reward of their deed! he shall shut them out of *his* Heaven, and deliver them up to *their* Hell; he shall deny them a share in his glory, and shall leave them to *their* own shame; he shall

shall deny them a portion in *his* peace and shall deliver them up to the torments of the Devil and of *their* own guilty Consciences; he shall cast them out of *his* affection, pity and compassion, and shall leave them to the flames that they by sin have kindled, and to the Worm or biting Cockatrice that *they* themselves have hatched, nursed and nourished in their bosoms. And this will make their Loss double, and so a loss that is *Loss* to the uttermost: a Loss above every Loss. A man may cast away himself, and not be cast away of God; a man may be cast away by others, and not be cast away of God; yea, what way soever a man be cast away, if he be not cast away for sin, he is safe, he is yet found, and in a sure hand: But for a man, *so* to lose himself as by that loss to provoke God to cast him away too, This is fearful.

The casting away then, mentioned in *Luke*, is a casting away by the hand of God, by the revenging hand of God, and it supposeth two things.

I. Gods abhorrence of such a Soul.

II. Gods

II. Gods just repaying of it for its wickedness by way of retaliation.

1. It supposeth Gods abhorrence of the Soul: that which we abhor that we cast from us, and put out of our favour and respect with disdain, and a loathing thereof: So when God teacheth *Israel* to loath and abhor their Idols, he bids them *to cast away their very covering as a stinking and menstruous cloth, and to say unto it, get you hence. He shall gather the good into Vessels, and cast the bad away.* Cast them out of my presence: Will but whither must they go? the Answer is into Hell, into utter darkness, into the fire that is prepared for the Devil and his Angels. Wherefore to be cast away, to be cast away of God, it sheweth unto us Gods abhorrence of such Souls, and how vile and loathsome such are in his divine eyes. And the similitude of *Abigails* sling mentioned before, doth yet further shew us the greatness of this abhorrence, *The Souls of thine enemies,* said she, *God shall sling out as out of the middle of a Sling.* When a man casts a stone away with a Sling, then he casteth

*Isa. 30. 22.*

*Mat. 13. 48.*

*Mat. 25. 41.*

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eth it *farthest* from him. For with a Sling he can cast a stone farther than by his hand; and he, saith the Text, *shall cast them away as with a Sling.* But that is not all neither, for it is not only said, That he shall sling away their Souls, but that he shall sling them away as *out of the middle of a Sling.* When a stone is placed to be cast away, *just in the middle of a Sling*, then doth the Slinger cast it furthest of all. Now God is the Slinger, abhorrence is his Sling, the lost Soul is the Stone, and it is placed in the very middle of the Sling, and is from thence cast away: and therefore it is said again, *That such shall go into utter outer darkness*, that is, furthest off of all. This therefore shews us how God *abhors* that man that for sin has lost himself: And well he may; for such an one has not only polluted and defiled himself with sin, (and that is the most offensive thing to God under Heaven) but he has abused the handy work of God. The Soul, as I said before, is the workmanship of God, yea, the top-piece that he hath made in all the visible World, also he made it for to be delighted

lighted with it, and to admit it into communion with himself: now for man thus to abuse God; for a man to take his Soul, which is Gods, and prostrate it to sin, to the world, to the Devil, and every beastly lust, flat against the command of God, and notwithstanding the Soul was also his; this is horrible, and calls aloud upon that God whose Soul this is, to abhor, and to shew by all means possible his abhorrence of such an one.

2. As this casting of them away, supposeth Gods abhorrence of them: so it supposeth Gods just repaying of them for their wickedness by way of retaliation.

God all the time of the exercise of his long suffering and forbearance towards them did call upon them, wait upon them, send after them by his Messengers, to turn them from their evil wayes: but they despised at, they mocked, the Messengers of the Lord; also they shut their eyes, and would not see, they stopped their ears and would not understand, and did harden themselves against the beseeching of their God. Yea,  
all

Hof. 11. 2.

Rev. 10. 21

all *that* day long he did stretch out his hand towards them, but they *chose* to be a rebellious and gainsaying people; yea, they said unto God, Depart from us, and what's the Almighty that we should pray unto him? Job 21.14,  
15.  
Mal. 3. 14.

And of all these things God takes notice, writes them down, and seals them up for the time to come, and will bring them out, and spread them before them, saying, I have called and you have refused, I have stretched out mine hand and no man regarded, I have exercised patience and gentleness, and long suffering towards you, and in all that time you despised me, and cast me behind your back; and now the time, and the exercise of my patience, when I waited upon you, and suffered your manners, and did bear your contempts and scorn is at an end: wherefore I will now arise and come forth to the judgment that I have appointed.

*But Lord,* saith the sinner, *we turn now.*

But now, saith God, *turning is out of season,* the day of my patience is ended.

*But*

*The Greatness of the Soul, and*

*But Lord, sayes the sinner, behold our cryes.*

But you did not, sayes God, behold nor regard my cryes.

*But Lord, saith the sinner, Let our beseeching find place in thy compassions.*

But, saith God, I also beseeched, and I was not heard.

*But Lord, sayes the sinner, our sinne lye hard upon us..*

But I offered you pardon when time was, sayes God, and then you did utterly reject it.

*But Lord, sayes the sinner, let us therefore have it now.*

But now the door is shut, saith God.

And what then? Why then by way of retaliation, God will serve them as they have served him, and so the wind-up of the whole will be this, They shall have *like for like*. Time was when they would have none of him, and now will God have none of them. Time was when they cast God behind their back, and now he will cast away their Soul. Time was when they would not heed his calls, and now he will not heed their cryes.

Time



Time was when they abhorred him, Zach. 11.8  
and now his Soul also loatheth them.

This is now by way of retaliation,  
like for like, scorn for scorn, repulse  
for repulse, contempt for contempt;  
according to that which is written,  
*Therefore it came to pass, that as I cry-*  
*ed, and they would not hear: so they* c. 7. 11, 12,  
*cry'd, and I would not hear,* 13.  
saith the  
Lord. And thus I have also shewed  
you that the Loss of the Soul is dou-  
ble, lost by man, lost by God.

But Oh! who thinks of this? who,  
I say, that now makes light of God,  
of his word, his servants and wayes,  
once dreams of such retaliation,  
though God to warn them hath even  
in the day of his patience threatned  
to do it in the day of his wrath: say-  
ing, *Because I called and ye refused, I*  
*have stretched out my hand, and no man*  
*regarded; but ye have set at naught all my*  
*counsel, and would none of my reproof:*  
*I also will laugh at your calamity, I will*  
*mock when your fear cometh; when your*  
*fear cometh as desolation, and your de-*  
*struction cometh like a whirl-wind, when*  
*distress and anguish cometh upon you,*  
*then shall they call upon me, but I will*  
*not answer: they shall seek me early but*  
*they*

*they shall not find me.* I will do unto them as they have done unto me, and what unrighteousness is in all this. But

3. As the Loss of the Soul is a Loss peculiar to it self, and a Loss double; *So in the third place, It is a Loss most fearful, because it is a Loss attended with the most heavy Curse of God.* This is manifest both in the giving of the rule of life, and also in, and at the time of execution for the breach of that rule. It is manifest at the giving

Deut. 27. *ing of the Rule, Cursed be he that confirmeth not all the words of this Law to do them; and all the people shall say, Amen:* It is also manifest that it shall be so at the time of execution; De-

Gal. 3. 10. *part from me, ye Cursed, into everlasting fire, prepared for the Devil and his Angels.* What this Curse is, none do know so well as God that giveth it, and as the fallen Angels, and the Spirits of damned men that are now shut up in the Prison of Hell and bear it. But certainly it is the chief and highest of all kind of curses: To be cursed in the Basket, and in the store, in the Womb, and in the Barn, in my Cattle, and in my Body, are but

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but Flea-bitings to this, though they are also unsupportable in themselves; only in general, it may be described thus: But to touch upon this Curse, it lyeth in a deprivation of all good, and in a being swallowed up of all the most fearful miseries that an holy, and just, and eternal God can righteously inflict, or lay upon the Soul of a sinful man. Now let reason here come in and exercise itself in the most exquisite manner: Yea, let him now count up all, and all manner of curses and torments that a reasonable & an immortal Soul is, or can be made capable of, and able to suffer under, and when he has done, he shall come infinitely short of this great *Anathema*, this master curse which God has reserved among his Treasuries, and intends to bring out in that day of battle and war, which he purposeth to make upon damned Souls in that day. And this God will do, partly as a retaliation as the former, and partly by way of Revenge. 1. By way of Retaliation: *As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him.* Again, *As he cloathed himself with cursing*

Pfal. 109. *sing like as with a Garment: so let it*  
 17, 18, 19. *come into his bowels like water, and like*  
 20. *Oyl into his Bones; let it be unto him*

*as a Garment which covereth him, and*  
*for a girdle wherewith he is girded con-*  
*tinually; Let this, saith Christ, be the*  
*reward of mine adversaries from the*  
*Lord, &c.*

2. As this Curse comes  
 by way of Retaliation, so it cometh  
 by way of Revenge. God will right  
 the wrongs that sinners have done  
 him, will repay vengeance for the  
 despite and reproach wherewith they  
 have affronted him, and will revenge  
 the quarrel of his Covenant: And the  
 beginning of revenges are terrible,

Deut. 33.  
 41, 42.

What then will the whole execution  
 be, when he shall come in flaming fire,  
 taking vengeance on them that know  
 not God, and that obey not the Gos-  
 pel of Jesus Christ? And therefore  
 this Curse is executed in wrath, in  
 jealousy, in anger, in fury: yea, the

2 Theſ. 1.  
 7, 8, 9.

Heavens and the Earth shall be burned  
 up with the fire of that jealousy in  
 which the great God will come, when  
 he cometh to curse the Souls of sin-  
 ners, and when he cometh to defy the  
 ungodly.

It is little thought of, but the manner of the coming of God to judge the World, declares what the Souls of impenitent sinners must look for then. It is common among men, when we see the form of a mans countenance changed, when we see fire sparkle out of his eyes, when we read rage and fury in every cast of his face, even before he sayes ought, or doth ought either, to conclude that some fearful thing is now to be done. Why, it is said of Christ when he cometh to judgment, that the Heavens and the Earth fly away (as not being able to endure his looks) that his Angels are clad in flaming fire, and that the elements melt with fervent heat, and all this is that the perdition of ungodly men might be compleated, from the presence of the Lord, in the heat of his anger, from the glory of his power. Therefore God will now be revenged, and so ease himself of his enemies, when he shall cause Curses like Millstones to fall as thick as Hail on the hairy scalp of such a one as goeth on still in his trespasses. But

See Dan. 3.  
19, 23.

Rev. 20.  
11, 12.  
2 Pet. 3. 7.  
2 Thes. 1.  
8, 9.

Pf. 68. 21.

4. As the Loss of the Soul is a Loss peculiar to it self, a Loss double, and a Loss most fearful; *so it is a Loss everlasting.* The Soul that is lost, is never to be found again, never to be recovered again, never to be redeemed again. It's banishment from God, is everlasting, the fire in which it burns, and by which it must be tormented is a fire that is ever, everlasting fire, everlasting burnings, the Adder, the Snake, the stinging-worm, dyeth not, nor is the fire quenched; and this is a fearful thing. A man may endure to touch the fire with a short touch and away, but to *dwell* with everlasting burnings, that is fearful. Oh, then what is dwelling with them, and in them for ever and ever! We use to say, light burdens far carried are heavy, what then will it be to bear that burden, that guilt, that the Law, and the justice and wrath of God will lay upon the lost Soul for ever? Now tell the Stars, now tell the drops of the Sea, and now tell the blades of Grass that are spread upon the face of all the Earth if thou canst, and yet sooner mayest thou do this than count the

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the thousands of millions of thousands of years that a damned Soul shall lye in Hell. Suppose every Star that is now in the firmament was to burn (by himself one by one) a thousand years apiece: would it not be a long while before the last of them was burned out? and yet sooner might that be done, than the damned Soul be at the end of punishment.

There are three things couched under this last head that will fill up the punishment of a sinner.

The first is that it is everlasting.

The second is, that therefore it will be impossible for the Souls in Hell ever to say, now we are got half way through our sorrows.

The third is, and yet every moment they shall endure eternal punishment.

The first I have touched upon already, and therefore shall not enlarge, only I would ask the wanton or unthinking sinner, whether twenty or thirty, or forty years of the deceitful pleasures of sin, is so rich a prize as that a man may well venture the ruines that everlasting burnings will

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make

make upon his Soul, for the obtaining of them, and living a few moments in them. Sinner, consider this before I go any further, or before thou readest one line more. If thou hast a Soul it concerns thee; if there be a Hell it concerns thee; and if there be a God that can, and will punish the Soul for sin everlastingly in Hell, it concerns thee: Because

In the second place it will be impossible for the damned Soul ever to say, *I am now got half way through my sorrows*. That which has no end, has no middle. Sinner, make a round circle or ring upon the ground, of what bigness thou wilt: this done, go thy way upon that circle or ring until thou comest to the end thereof; but that, sayest thou, I can never do, because it has no end: I Answer, But thou mayest as soon do that, as wade half way through the lake of fire that is prepared for impenitent Souls. Sinner, What wilt thou take to make a mountain of Sand that will reach as high as the Sun is at Noon? I know thou wilt not be ingaged in such a work, because it is impossible thou shouldest ever perform it: But



I dare say, the task is greater when the sinner has let out himself to sin, for a Servant, because the wages is everlasting burnings. I know thou mayest perform thy service, but the wages, the judgment, the punishment is so endless, that thou, when thou hast been in it more millions of years than can be numbred, art not, nor never yet shalt be able to say, I am half way through it : And yet,

3. That Soul shall partake of (every moment) that punishment that is eternal. *Even as Sodom and Gomorrha, and the Cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.* Jude 7.

1. They shall endure eternal punishment, in the nature of punishment. There is no punishment *here* where-with one man can chastise another, that can deserve a greater title than that of *transient* or *temporary* punishment, but the punishment *there* is eternal, even in every stripe that is given, and in every moment that it grapleth with the Soul : even every twinge,

every gripe, and every stroke that justice inflicteth, leaveth anguish that in the nature of punishment is eternal behind it. It is eternal, because it comes from God and lasts for ever and ever. The justice that inflicts it has not a beginning, and it is this justice in the operations of it, that is alwayes dealing with the Soul.

2. All the workings of the Soul under this punishment, are such as cause it in its sufferings to endure that which is eternal. It can have no thought of the end of punishment, but it is presently recalled by the decreed gulf that bindeth them under perpetual punishment. The great fixed gulf they know, will keep them in their present place, and not suffer them to go to Heaven; and now there is no other place but Heaven or Hell to be in, for *then* the Earth, and the works that are therein will be burned up. Read the Text, *But the day of the Lord will come as a thief in the night, in the which the Heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the Earth also, and the works that are therein shall be burnt up. If then there*

Luke 16.  
26.

2 Pet. 3.  
10.

there will be no third place, it standeth in their minds, as well as in Gods decree, that their punishments will be eternal: so then sorrows, anguish, tribulation, grief, woe and pain, will in every moment of its abiding upon the Soul, not only flow from thoughts of what *has* been, and what is, but also from what *will* be, and that for ever and ever. Thus every thought that is truly grounded in the cause and nature of their state will roul, tosse, and tumble them up and down in the cogitations and fearful apprehensions of the lastingness of their damnation. For I say, their *minds*, their *memories*, their *understandings* and *consciences* will all, and alwayes be swallowed up with *for ever*: yea, they themselves will by the means of these things be their own tormenters for ever.

3. There will not be spaces, as Dayes, Months, Years and the like, as *now*, though we make bold so to speak, ( the better to present our thoughts of each others capacities ) for then there shall be time no longer; also day and night shall then be come to an end. *He hath compassed the Wa* Job 26.10.

100 *The Greatness of the Soul, and*

*ters with bounds, until the day and night come to an end, until the end of light with darknes. Now when time, and day, and night, are come to an end, then there comes in eternity, as there was before the day and night, or time was created: and when this is come, punishment nor glory must none of them be measured by dayes, or months, or years; but by eternity it self. Nor shall those concerned either in misery or glory, reckon of their *now* new state, as they used to reckon of things in this world: but they shall be suted in their capacities, in their understandings, and apprehensions, to judge and count of their condition, according as will best stand with their state in eternity.*

Could we but come to an understanding of things done in Heaven and Hell, as we understand how things are done in this world, we should be strangely amazed to see how the change of places and of conditions, has made a change in the understandings of men, and in the manner of their enjoyment of things. But this we must let alone till the next world,

world, and until our lancing into it, and then whether we be of the right or left-hand ones, we shall well know the state and condition of both Kingdoms. In the mean time let us addict our selves to the belief of the Scriptures of truth, for therein is revealed the way to that of eternal life, and how to escape the damnation of the Soul. But thus much for the Loss of the Soul, unto which let me add for a conclusion these Verses following.

Mat. 25. 33.

*These cry alas, but all in vain,  
They stick fast in the mire ;  
They would be rid of present pain,  
Yet set themselves on fire.*

*Darkness is their perplexity,  
Yet do they hate the light ;  
They alwayes see their misery,  
Yet are themselves all night.*

*They are all dead, yet live they do,  
Yet neither live nor dye :  
They dye to weal, and live to woe ;  
This is their misery.*

*Now will confusion so possess  
These Monuments of ire,*

*The Greatness of the Soul, and  
And so confound them with distress,  
And trouble their desire ;*

*That what to think, or what to do,  
Or where to lay their head,  
They know not : 'tis the damned's wo  
To live and yet be dead.*

*These castawayes would fain have  
life,  
But know they never shall :  
They would forget their dreadful plight,  
But that sticks fast'st of all :*

*God, Christ and Heav'n, they know  
are best,  
Yet dare not on them think :  
They know the Saints enjoy their rest,  
While they their tears do drink,*

And now I am come to the fourth thing, that is, to shew you the cause of the Loss of the Soul. That men have Souls, that Souls are great things, that Souls may be lost, this I have shewed you already : Wherefore I now proceed to shew you the cause of this Loss. The cause is laid down in the eighteenth Chapter of Ezekiel in these words,  
Behold

*the Unfpeakableness of its Loss.*

103

*Behold all Souls, sayes God, are mine, as the Soul of the fatten, so also the Soul of the San is mine: the Soul that sinneth it shall dye.* It is sin then, or sinning against God, that is the cause of dying, of damning in Hell fire, for that must be meant by dying; otherwise, to dye according to our ordinary acceptance of the notion, the Soul is not capable of, it being indeed immortal, as hath been afore asserted. So then the Soul that sinneth, that is, and persevering in the same, that Soul shall dye, be cast away or damned. Yea, to ascertain us of the undoubted truth of this, the Holy Ghost doth repeat it again, and that in this very Chapter, saying, *The Soul that sinneth, it shall dye.* Verse 20.

Now the Soul may divers wayes be said to sin against God. As

1. In its receiving of sin into its bosom, and in its retaining, and entertaining of it there. Sin must first be received before it can act in, or be acted by the Soul. Our first Parents first received it in the suggest, or motion, and then acted it. Now it is not here to be disputed, when sin was received by the Soul, so much

as whether ever the Soul received sin : for if the Soul has indeed received sin, into it self, then it has sinned, and by doing so, has made it self an object of the wrath of God, and a fire-brand of Hell. I say, I will not here dispute when sin was received by the Soul, but it is apparent enough, that it received it betimes, because in old time, every child that was brought unto the Lord, was to be redeemed, and that *at a Month old* : which to be sure, was very early : and implied that then, even then, the Soul in Gods judgment stood before him as defiled and polluted with sin. But although I said, I will not *dispute* at what time the Soul may be said to receive sin, yet it is evident that it was precedent to the redemption made mention of just before, and so before the person redeemed had attained to the age of a Month. And that God might in the Language of *Moses*, give us to see cause of the necessity of this redemption, he first distinguisheth, and saith, *The firstling of a Cow, or the firstling of a sheep, or the firstling of a Goat*, did not need this redemption, for they were clean

EX. 13. 13.  
C. 34. 20.  
Numb. 18.  
15, 16.



or holy. But *the first-born of men*, who was taken in lieu of the rest of the Children, and the *Firstling of unclean beasts*, thou shalt surely redeem, saith he. But why was the first-born of men coupled with unclean beast, but because they were *both* unclean. But how? I Answer, the beast was unclean by Gods ordination, but the other was unclean by sin. Now then it will be demanded, How a Soul before it was a Month old, could receive sin to the making of its self unclean? I Answer, There are two wayes of receiving, one *active*, the other *Passive*: This last is the way by which the Soul at first receiveth sin, and by so receiving becometh culpable, because polluted and defiled by it. And this passive way of receiving is often mentioned in Scripture. Thus the *pans received* the ashes: thus the molten *Sea received* three thousand Baths: thus the *Ground receiveth* the Seed: And this receiving is like that of the Wooll, which receiveth the Dye, either, black, white or red; and as the fire that receiveth the Water till it be all quenched therewith, or as the Water receiveth  
such

Ex. 27. 3.  
2 Chr. 4. 5.  
Mar. 13.  
20, 22, 23.

such stinking and poisonous matter into it, as for the sake of it, it is poured out and spilt upon the ground. *But whence should the Soul thus receive sin?* I answer, from the body, while it is in the Mothers belly, the body comes from polluted man, and therefore is polluted (*Who can bring a clean thing out of an unclean?*) The Soul comes from Gods hand, and therefore as so, is pure and clean; but being put into this body, it is tainted, polluted, and defiled with the taint, stench and filth of sin: nor can this stench and filth be by man purged out, when once from the body got into the Soul; sooner may the Blackamore change his skin, or the Leopard his spots, than the Soul, were it willing, might purge it self of this pollution. *Though thou wash thee with Nitre, and take thee much Sope, yet thine iniquity is marked before me, saith the Lord God.*

2. But as I said, the Soul has not only *received* sin, but *retains* it, holds it, and shews no kind of resistance. It is enough that the Soul is polluted and defiled, for that is sufficient to provoke God to cast it away; for which

which of you would take a cloth annoyed with stinking ulcerous sores to wipe your mouth withal, or to thrust it into your bosoms? and the Soul is polluted with far worse pollution than any such can be: But this is not all, it *retains* sin as the wooll *retains* the Dye, or as the infected Water receives the stench or poisonous scent. I say, it *retains* it willingly, for all the power of the Soul is not only captivated by a seisure of sin upon the Soul, but it willingly, heartily, unanimously, universally falleth in with the natural filth and pollution that is in sin, to the estranging of it self from God, and an obtaining of an intimacy and compliance with the Devil.

Now this being the state and condition of the Soul from the belly; yea from before it sees the light of this world: What can be concluded, but that God is offended with it? For how can it otherwise be, since there is holiness and justice in God? Hence those that are born of a Woman, whose original is by carnal conception with Man, are said to be as Serpents so soon as born.

*The*

*Pfal. 58.3, The wicked, and all at first are so, go  
4. astray as soon as they are born, speaking  
lies. Their poison is the poison of a Ser-  
pent, they are like the deaf Adder that  
stoppeth his ear. They go astray from  
the belly, but that they would not  
do, if ought of the powers of their  
Soul was unpolluted, But their poison is  
the poison of a Serpent. Their poison  
what is that? their pollution, their  
original pollution, that is as the  
poison of a Serpent: to wit, not only  
deadly, for so poison is; but also he-  
reditary: It comes from the old one,  
from the Sire and Dam: yea it is also  
now become connatural to and with  
them, and is of the same date with the  
Child as born into the world. The  
Serpent has not her poison in the  
original of it, either from imitation,  
or from other infective things a-  
broad, though it may by such things  
be helped forward and encreased,  
but she brings it with her in her bow-  
els, in her nature, and it is to her as  
suitable to her present condition as  
is that which is most sweet and whol-  
some to other of the Creatures. So  
then every Soul comes into the world  
as poisoned with sin: nay, as such  
which*

which have poison *connatural* to them, for it has not only received sin as the Wooll has received the Dye, but it retaineth it: the infection is got so deep, it has taken the *black* so effectually, that the fire, the very fire of Hell can never purge the Soul there from.

And that the Soul has received this infection thus early, and that it retains it so surely, is not only signified by Childrens coming into the world besmeared in their mothers blood, and by the first-born's being redeemed at a month old: but also by the first inclinations and actions of Children when they are so come into the world. Who sees not, that lying, pride, disobedience to parents, and hypocrisie do put forth themselves in Children before they know that they do either well or ill in so doing, or before they are capable to learn either of these arts by imitation, or seeing understandingly the same things done first by others? He that sees not that they do it naturally, from a principle, from an inherent principle, is either blinded, and has retained his darkness by the same

Ezek. 16.

same sin as they, or has suffered himself to be swayed by a delusion from him who at first infused this spawn of sin into mans nature.

Nor doth the averfeness of Children to morality a little demonstrate what has been said : for as it would make a Serpent sick, should one give it a strong antidote against his poison ; so then are Children, and never more than then disturbed in their minds, when a strict hand and a stiff rein by moral discipline is maintained over and upon them. True, sometimes restraining grace corrects them, but that is not of themselves: But more oft hypocrisy is the great & first moving Wheel to all their seeming compliances with admonitions, which indulgent Parents are apt to overlook ; yea, and sometimes through unadvisedness to <sup>commit</sup> for the principles of grace. I speak now of that which comes before conversion.

But as I said before, I would not now dispute, only I have thought good thus to urge these things to make my assertion manifest, and to shew what is the cause of the *damnation* of the Soul.

3. Again,

3. Again, As the Soul *receives* sin, and *retains* it, so it also doth *entertain* it; that is, countenance, smile upon, and like its complection and nature well. A man may *detain*, that is, hold fast a thing which yet he doth not regard; but when he *entertains*, then he countenances, likes, and delights in the company. Sin then is first received by the Soul, as has been afore explained, and by that reception, is polluted and defiled. This makes it hateful in the eyes of justice, it is now polluted. Then secondly, this sin is not only received but retained, that is, it sticks so fast, abides so fixedly in the Soul, that it cannot be gotten out, this is the cause of the continuation of abhorrence: for if God abhors because there is a Being of sin there, it must needs be that he should continue to abhor, since sin continues to have a Being there. But then, in the third place, sin is not only received, detained, but *entertained* by the now defiled and polluted Soul: wherefore *this* must needs be a cause of the continuance of anger, and that with aggravation: When I say, entertained,

I do not mean, as men entertain their enemies, with small and great shot; but as they entertain those whom they like, and those that are got into their affections.

And therefore the wrath of God must certainly be let out upon the Soul, to the everlasting damnation of it.

Now that the *Soul* doth thus *entertain* sin is manifest by these several particulars.

1. It hath admitted it with complacency and delight into every chamber of the Soul: I mean it has been delightfully admitted to an entertainment by all the powers or faculties of the Soul. The Soul hath chose it rather than God, it also at Gods command refuseth to let it go, yea, it chuseth that doctrine, and loveth it best (since it must have a doctrine) that has most of sin, and baseness in it. *They say to the Seers, See not, and to the Prophets, Prophesie not unto us right things, speak unto us smooth things, prophecie deceits.*
- Isa. 65. 12.  
C. 66. 3.
- Isa. 30. 10.

These are signs that the Soul with liking hath entertained sin: And if there be at any time, as indeed there is,



is, a Warrant issued out from the mouth of God to apprehend, to condemn and mortify sin. Why then,

2. These shifts the Souls of sinners do presently make for the saving of sin from those things that by the world men are commanded to do unto it.

*Exote  
at end*

1. They will if possible hide it, and not suffer it to be discovered. *Prov. 28. 13.*  
*He that hideth his sins shall not prosper. Job 30. 12,*  
And again, They hide it and refuse to let it go. *13.* This is an evident sign that the Soul has a favour for sin, and that with liking it entertains it.

2. As it will hide it, so it will excuse it, and plead that this and that piece of wickedness is no such evil thing, men need not be so nice and make such a puther about it, calling those that cry out so hotly against it, men more nice than wise: Hence the *Prophets* of old used to be called *madmen*, and the world would reply against their doctrine; *Wherein have we been so wearisome to God, and what have we spoken so much against him?* *Mal. 1. 6, 7. C. 3. 8, 13.*

3. As the Soul will do this, so to save sin, it will cover it with names of vertue,

Isa. 5. 20. *ing, Wo to them that call evil good, and good evil; that put darkness for light and light for darkness; and put bitter for sweet, and sweet for bitter.*

4. If convictions and discovery of sin be so strong and so plain, that the Soul cannot deny but that it is sin, and that God is offended therewith: then it will give flattering promises to God that it will indeed put it away, but yet it will prefix a time that shall be long first, if it also then at all performs it, saying yet a little sleep, yet a little slumber, yet a little folding of sin in mine arms, till I am older, till I am richer, till I have had more of the sweetness and the delights of sin. Thus, *Their Soul delighteth in their abominations.*

Isa. 66. 3.

5. If God yet pursues, and will see whether this promise of putting sin out of doors shall be fulfilled by the Soul, why then it will be *partial in Gods Law*, it will put away some and keep some; put away the grossest and keep the finest; put away those that can best be spared, and keep the

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the most profitable for a help at a Mal. 2. 9.  
pinch.

6. Yea, If all sin must be abandon-  
ed, or the Soul shall have no rest,  
why then the Soul and sin will part  
( with such a parting as it is ) even  
as *Phaltiel* parted with *David's* wife, <sup>2 Sam. 3.</sup>  
with an ill will and a sorrowful mind, <sup>16.</sup>  
or as *Orpha* left her mother with a Ruth 1. 14.  
kiss.

7. And if at any time they can,  
or shall meet with each other again,  
and no body never the wiser: O what  
courting will be 'twixt sin and the  
Soul; and this is called doing of <sup>Eze. 8. 12.</sup>  
things in the dark.

By all these and many more things  
that might be instanced, it is mani-  
fest that sin has a friendly entertain-  
ment by the Soul, and that therefore  
the Soul is guilty of damnation: For  
what do all these things argue, but  
that God, his word, his wayes and  
graces are out of favour with the  
Soul, and that sin and Satan are its on-  
ly pleasant companions. But

Secondly, That I may yet shew  
you what a great thing sin is with the  
Soul that is to be damned. I will  
shew how sin by the help of the  
Soul

Soul is managed from the *motion* of sin, even till it comes to the very *act*; for sin *cannot come to an act* without the help of the Soul. The body doth little here, as I shall further shew you anon.

There is then a motion of sin presented to the Soul ( and whether presented by sin it self, or the Devil, we will not at this time dispute ) motions of sin, and *motions* to sin there are, and alwayes the end of the *motions* of sin are to prevail with the Soul to help that *motion* into an act. But I say, There is a motion to sin, moved to the Soul; or as *James* calls it a conception: Now behold how the Soul deals with this *motion*, in order to the finishing of sin that death might follow.

Rom. 7. 5.

1. This *motion* is taken notice of by the Soul: but is not resisted nor striven against, only the Soul lifts up its eyes upon it, and sees that there is present, a *motion* to sin; a *motion* of sin presented to the Soul, that the Soul might midwife it from the conception into the world.

2. Well, Notice being taken that a *motion* to sin is present, what follows,

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lows, but that the *fancy or imagination* of the Soul taketh it home to it, and doth not only look upon it and behold it more narrowly, but begins to trick and trim up the sin to the pleasing of it self and of all the powers of the Soul. That this is true is evident, because God findeth fault with the imagination as with that which lendeth to sin, the first hand, and that giveth to it the first lift towards its being helped forward to act. *And God saw that the wickedness of man was great in the Earth;* (that is, many abominable actions were done: for all flesh had corrupted Gods way upon the earth.) But how came this to be so? why, *every imagination of the thoughts, or of the motions that were in the heart to sin, was evil, only evil, and that continually.* The *imagination* of the thoughts was evil, that is, such as tended not to deaden or stifle, but such as tended to animate and forward the *motions or thoughts* of sin into action; *every imagination of the thoughts*, that which is here called a thought, is by *Paul* to the *Romans* called a motion: now the imagination should and would, had it been

Gen. 6. 5,  
12, 13.

been on Gods side, so have conceived of this *motion* of and to sins, as to have presented it in all its features so ugly, so ill favoured and so unreasonable a thing to the Soul, that the Soul should forthwith have let down the sluice, and pulled up the draw-bridge, put a stop with greatest defiance to the *motion* now under consideration: but the *imagination* being defiled, it presently at the very first view or noise of the *motion* of sin, so acted as to forward the bringing the said motion or thought into act. So then, *the thought of sin*, or motion thereto, is first of all entertained by the *imagination* and *fancy* of the Soul, and thence conveyed to the rest of the powers of the Soul to be condemned, if the *imagination* be good; but to be helped forward to the act, if the *imagination* be evil. And thus the evil imagination helpeth the motion of, and to, sin towards the act, even by dressing of it up in that guise and habit that may best delude the understanding, judgment and conscience: and that is done after this manner; Suppose a *motion* of sin to commit fornication, to swear, to steal,

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steal, to act covetously, or the like, be propounded to the fancy and imagination; the imagination if evil presently dresseth up this motion in that garb that best suiteth with the nature of the sin. As if it be the lust of uncleanness, then is the motion to sin drest up in all the imaginable pleasurableness of that sin; if to covetousness, then is the sin drest up in the profits and honours that attend that sin, and so of theft and the like; but if the motion be to swear, Hector or the like, then is that motion drest up with valour, & manliness: and so you may count of the rest of sinful motions, and thus being trimmed up like a *Bartholomew* baby, it is presented to all the rest of the powers of the *Soul*, where with joint consent it is admired and imbraced to the firing and inflaming all the powers of the *Soul*.

And hence it is that men are said to inflame themselves with their Idols under every green tree: *And to be as fed Horses, neighing after their neighbours wife*: for the imagination is such a forceable power, that if it putteth forth it self to dress up and

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*Isa. 57. 5*  
*Jer. 5. 8.*

1 Chron.  
29. 17, 18.

present a thing to the Soul, whether that thing be evil or good, the rest of the faculties cannot withstand it. Therefore when *David* prayed for the Children of *Israel*, he said, *I have seen with joy, thy people, which are present here, to offer willingly unto thee; that is, for preparations to build the Temple. O Lord God, saith he, keep this for ever in the imagination of the thoughts of the heart of thy people for ever, and prepare their hearts unto thee.* He knew that as the *imagination* was prepared, so would the Soul be moved, whether by evil or good; therefore as to this he prays that their *imagination* might be engaged alwayes with apprehensions of the beauteousness of the Temple, that they might alwayes, as now, offer willingly for its building.

But as I said, when the *imagination* hath thus set forth sin to the rest of the faculties of the Soul, they are presently intangled and fall into a flame of love thereto: this being done, it follows that a *purpose* to pursue this *motion*, till it be brought unto act, is the next thing that is resolved on. Thus *Esau* after he had conceived

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conceived of that profit that would accrue to him by murdering of his brother, fell the next way into a resolve to spill *Jacob's* blood. And *Rebekka* sent for *Jacob*, and said unto him, *Behold thy Brother Esau as touching thee, doth comfort himself, purposing to kill thee.* Nor is this purpose to do an evil without its fruit, for he comforted himself in his evil purpose; *Esau* as touching thee doth comfort himself; purposing to kill thee.

The purpose therefore being concluded, in the next place the invention is diligently set to work to find out what means, methods, and ways will be thought best to bring this purpose into practice, and this motion to sin into action. *Esau* invented the death of his Brother, when his Father was to be carried to his grave; *David* purposed to make *Uriah* Father his Bastard child, by making of him drunk. *Amon* purposed to ravish *Tamar*, and the means that he invented to do it, were by feigning himself sick. *Absalom* purposed to kill *Amon*, and invented to do it at a Feast. *Judas* purposed to sell *Christ*,

Gen. 27.  
42.  
Jer. 49-30.

Gen. 27.  
42.  
2 Sam. 11.  
13.  
Ch. 13.

Luke 22.  
3, 4, 5, 6.

Acts 23.  
12, 13, 14,  
15.

and *invented* to betray him in the absence of the people. The Jews purposed to kill *Paul*, and *invented* to intreat the Judge of a blandation to send for him, that they might murder him as he went.

Thus you see how sin is in the *motion* of it handed through the Soul; First, it comes into the Fancy or Imagination, by which it is so presented to the Soul, as to inflame it with desire to bring it into act, so from this desire the Soul proceedeth to a purpose of enjoying, and from a purpose of enjoying to *inventing* how, or by what means it had best to attempt the accomplishing of it.

But further, When the Soul has thus far by its wickedness pursued the motion of sin to bring it into action: then to the last thing, to wit, to *indeavours* to take the opportunity, which by the *invention* is judged most convenient, so to endeavours it goes, till it has finished sin, and finished, in finishing of that, its own fearful damnation. Then *lust* when it hath conceived, bringeth forth sin, and sin when it is finished bringeth forth death.

Jam. 1. 15.

And

And who knows, but God and the Soul, how many lets, hindrances, convictions, fears, frights, misgivings, and thoughts of the judgment of God, all this while are passing and re-passing, turning and returning over the face of the Soul? How many times the Soul is made to start, look back and tremble, while it is pursuing the pleasure, profit, applause or preferment that sin when finished, promiseth to yield unto the Soul? for God is such a lover of the Soul, that he seldom lets it go on in sin, but he cries to it by his word and providences; *O! do not this abominable thing that I hate*; especially at first, until it shall have hardned it self, and so provoked him to give it up in sin-revenging judgment, to its own ways and doings, which is the terriblest judgment under Heaven: And this brings me to the third thing, the which I now will speak to.

3. As the Soul receives, detains, entertains, and wilily worketh, to bring sin from the motion into act, so it abhorreth to be controuled and taken off of this work; *My Soul loathed them*, says God, *and their* Zech. 11.8.

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*Soul also abhorred me : My Soul loathed them because they were so bad, and their Souls abhorred me, because I am so good. Sin then is the cause of the Loss of the Soul ; because it hath set the Soul, or rather, because the Soul of love to sin, hath set itself against God. Wo unto their Souls, for they have rewarded evil unto themselves.*

II. 3. 9.

That you may the better perceive that the Soul through sin has set it self against God : I will propose, and speak briefly to these two things:

I. The Law.

II. The Gospel.

1. For the Law, God has given it for a rule of life, either as written in their natures, or as inserted in the Holy Scriptures : I say, for a rule of life to all the children of men, but what have men done, or how have they carried it to this Law of their Creator, let us see, and that from the mouth of God himself.

Jer. 6. 19. I. They have not hearkned unto my Law.

Ch. 9. 13. II. They have forsaken my Law.

Ch. 16. 11. III. They have forsaken me, and not kept my Law.

IV. They

*the Unspeakableness of its Loss.* 12,

IV. They have not walked in my Law, nor in my Statutes. Ch.44.

V. Her Priests have violated my Law. Ezek. 22.

VI. And saith God, I have written to him the great things of my Law, but they were counted as a strange thing. 26.  
Hos. 8. 12.

Now whence should all this disobedience arise? not from the unreasonableness of the Commandment, but from the opposition that is lodged in the Soul against God and the enmity that it entertains against goodness. Hence the Apostle speaks of the enmity, and sayes, That men are enemies in their minds, their Souls, as is manifest, by wicked works. Col. 1. 21.

This, if men went no further, must needs be highly provoking to a just and holy God: yea, so highly offensive is it, that to shew the heat of his anger, he saith, *Indignation and wrath, tribulation and anguish, upon every Soul of man that doth evil,* (and this is evil with a witness) *of the Jew first, and also of the Gentile, that doth evil,* that breaketh the Law, for that evil he is crying out against now. But, Rom 2. 8, 9.

2. To speak of the Gospel, and of the carriage of sinful Souls to-

wards God under that dispensation.

The Gospel is a revelation of a soveraign Remedy, provided by God through Christ, for the health and salvation of those that have made themselves objects of wrath by the breach of the Law of works. This is manifest by all the Scripture: But how doth the Soul carry it towards God, when he offereth to deal with it under and by this dispensation of grace? Why, just as it carried it under the Law of works, they *oppose*, they *contradict*, they *blaspheme*, and forbid that this Gospel be mentioned.

Acts 13.

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Ch. 18. 6.

2 Tim. 2.

25.

1 Theff. 2.

13, 14, 15.

What higher affront or contempt can be offered to God, and what greater disdain can be shewn against the Gospel? Yet all this the poor Soul to its own wrong offereth against the way of its own salvation, as it is said in the word of truth, *He that sinneth against me, wrongs his own Soul, all that hate me, love death.*

Prov. 8. 36.

But further, The Soul despiseth not the Gospel in that revelation of it only, but the great and chief bringer thereof with the manner also of his bringing of it.

The

The bringer, the great bringer of the Goſpel is the good Lord Jeſus Chriſt himſelf, he came and preached peace to them that the Law proclaimed war againſt ; he came and Preached peace to them that were far off, and to them that were nigh. And it is worth your Obſervation, to take notice how he came, and that was and ſtill is (as he is ſet forth in the word of the Goſpel) to wit, Firſt as making peace himſelf to God for us, in and by the blood of his Croſs, and then as bearing (as ſet out by the Goſpel) the very characters of his ſufferings before our faces in every tender of the Goſpel of his grace unto us. And to touch a little upon the drefs in which by the Goſpel Chriſt preſenteth himſelf unto us, while he offereth unto ſinful Souls his peace, by the tenders thereof.

1. He is ſet forth as born for us, to ſave our Souls. Iſa. 9. 6.  
Luke 2. 9,  
10, 11, 12.
2. He is ſet forth before us, as bearing of our ſins for us, and ſuffering Gods wrath for us. 1 Cor. 15.  
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Gal. 3. 13.
3. He is ſet forth before us, as fulfilling the Law for us, and as bringing. Rom. 10. 4.  
Dan 9. 24.

ing of everlasting righteousness to us for our covering.

Again, As to the manner of his working out the Salvation of sinners for them, that they might have peace and joy, and Heaven and Glory for ever;

Luk. 22. 24. 1. He is set forth as sweating of blood while he was in his agony, wrestling with the thoughts of death, which he was to suffer for our sins, that he might save the Soul.

Heb. 3. 7. 2. He is set forth as crying, weeping and mourning under the lashes of justice, that he put himself under, and was willing to bear for our sins.

3. He is set forth as betrayed, apprehended, condemned, spit on, scourged, buffeted, mocked, crowned with thorns, crucified, pierced with Nails and a Spear: To save the Soul from being betrayed by the Devil and sin; to save it from being apprehended by Justice, and condemned by the Law; to save it from being spit on in a way of contempt by holiness. To save it from being scourged with guilt of sins as with scorpions. To save it from being continually buffeted



buffered by its own conscience. To save it from being mocked at by God. To save it from being crowned with ignominy and shame for ever. To save it from dying the second death. To save it from wounds and grief for ever.

Dost thou understand me, sinful Soul? He wrestled with Justice, that thou mightest have rest; he wept and mourned, that thou mightest laugh and rejoyce; he was betrayed that thou mightest go free; was apprehended that thou mightest escape; he was condemned that thou mightest be justified; and was killed, that thou mightest live; he wore a Crown of Thorns, that thou mightest wear a Crown of glory; and was nailed to the Cross, with his arms wide open, to shew with what freeness all his merits shall be bestowed on the coming Soul, and how heartily he will receive it into his bosome.

Further, All this he did of meer good will, and offereth the benefit thereof unto thee freely; yea, he cometh unto thee in the word of the Gospel, with the blood running down from his head upon his face, with his  
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buffeted by its own conscience. To save it from being mocked at by God. To save it from being crowned with ignominy and shame for ever. To save it from dying the second death. To save it from wounds and grief for ever.

Dost thou understand me, sinful Soul? He wrestled with Justice, that thou mightest have rest; he wept and mourned, that thou mightest laugh and rejoyce; he was betrayed that thou mightest go free; was apprehended that thou mightest escape; he was condemned that thou mightest be justified; and was killed, that thou mightest live; he wore a Crown of Thorns, that thou mightest wear a Crown of glory; and was nailed to the Cross, with his arms wide open, to shew with what freeness all his merits shall be bestowed on the coming Soul, and how heartily he will receive it into his bosome.

Further, All this he did of meer good will, and offereth the benefit thereof unto thee freely; yea, he cometh unto thee in the word of the Gospel, with the blood running down from his head upon his face, with his

tears

2 Cor. 5.

tears abiding upon his cheeks, with his holes as fresh in his hands and his feet, and as with the blood still bubbling out of his side, to pray thee to accept of the benefit, and to be reconciled to God thereby. But what saith the sinful Soul to this? I do not ask what he saith with his lips, for he will assuredly flatter God with his mouth; But what doth his actions and carriages declare as to his acceptance of this incomparable benefit?

Prov. 6.  
12, 13.

*For a wicked man speaketh with his feet, and teacheth with his fingers.* With his feet, that is, by the way he goeth; and with his fingers, that is, by his acts and doings. So then what saith he by his goings, by his acts, and doings unto this incomparable benefit, *thus* brought unto him from the Father, by his only Son Jesus Christ? What saith he? Why, he saith, That he doth not at all regard this Christ, nor value the grace *thus* tendered unto him in the Gospel.

First he saith, That he regardeth not this Christ, that he seeth nothing in him why he should admit him to be entertained in his affections. Therefore

fore the Prophet speaking in the person of sinners sayes, *He (Christ) hath no form nor comeliness, and when we shall see him, there is no beauty that we should desire him:* And then adds to shew what he meaneth by his thus speaking, saying, *He is despised and rejected of men.* All this is spoken with reference to his person, and it was eminently fulfilled upon him in the dayes of his flesh, when he was hated, maligned and persecuted to death by sinners. And is still fulfilled in the Souls of sinners, in that they cannot abide to think of him with thoughts that have a tendency in them to separate them and their lusts asunder, and to the making of them to imbrace him for their darling, and the taking up of their Cross, to follow him. All this sinners speak out with loud voices, in that they stop their ears and shut their eyes, as to him, but open them wide, and hearken diligently to any thing that pleaseth the flesh, and that is a nursery to sin. But,

2. As they despise and reject, and do not regard his person, so they do not value the grace that he tendereth unto

*Isa. 53. 2, 3.*

unto them by the Gospel ; this is plain by that indifferency of spirit that alwayes attends them, when at any time they hear thereof, or when it is presented unto them.

I may safely say, That the most of men who are concerned in a trade, will be more vigilant in dealing with a twelve-penny Customer, than they will be with Christ, when he comes to make unto them by the Gospel, a tender of the incomparable grace of God. Hence they are called fools,

Prov. 17. *Because a price is put into their hands*  
16. *to get wisdom, and they have no heart*

*unto it. And hence again it is, that*  
that bitter complaint is made, *But my*  
Psal. 81. 11 *people would not hearken to my voice,*  
*and Israel would none of me.*

Now these things being found as practised by the Souls of sinners, must needs after a wonderful manner provoke ; wherefore no marvel that the Heavens are bid to be astonished at this, and that damnation shall seize upon the Soul for this.

Jer. 2.

And indeed, The Soul that doth thus by practice, (though with his mouth (as who doth not?) he shall shew much love) he doth interpretatively say these things :

1. That

1. That he loveth sin better than grace, and darkness better than light, even as our Lord Jesus Christ hath shewed. *And this is the condemnation that light is come into the world, and men love darkness more than light; (as is manifest) because their deeds are evil.*

2. They do also by their thus rejecting of Christ and Grace, say, That for what the Law can do to them, they value it not; they regard not its thundering, threatnings, nor will they shrink when they come to endure the execution thereof; wherefore God to deter them from such bold and desperate wayes, that do interpretatively fully declare that they make such desperate conclusions, insinuates, that the burden of the curse thereof is intolerable, saying, *Can thy heart endure, or can thy hands be strong in the day that I shall deal with thee, I the Lord have spoken it, I will do it.* Ezek. 22. 14.

3. Yea by their thus doing, they do as good as say, That they will run the hazzard of a sentence of death at the day of judgment, and that they will in the mean time joyn Issue and stand

stand a Tryal at that day with the great and terrible God : What else means their not hearkning to him, their despising of his Son, and the rejecting of his grace : yea, I say again, what else means their slighting of the curse of the Law, and their chusing to abide in their sins till the day of death and judgment. And thus I have shewed you the causes of the Loss of the Soul : And assuredly these things are no fables.

*Object. But some may Object, and say, But you denounce all against the Soul, the Soul, as if the body was in no fault at all ; or as if there were no punishment assigned for the body.*

*I. Answer,* The Soul must be the part punished, because the Soul is  
 1 Cor. 6. 18. that which sins. *Every sin that a man doth is without the body ; Fornication or Adultery excepted. Is without the body,* that is, as to the wilily inventing, contriving and finding out wayes to bring the motions of sin into action. For alas ! What can the body do as to these ? it is in a manner wholly passive, yea, altogether as to the lusting and purposing to do the wickedness excepting the  
 fin



sin before excepted ; Ai, and not excepting that, as to the rise of that sin ; for even that with all the rest ariseth and proceedeth out of the heart, the Soul. *For from within,* Mark 7. *out of the heart of man proceed fornication, adultery, murder, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within and defile the man:* that is, the outward man. But a difference must alwayes be put betwixt defiling, and being defiled, that which defileth being the worst : not but that the body shall have its share of judgment, for body and Soul must be destroyed in Hell ; the body as the instrument, the Soul as the actor ; but oh ! the Soul, the Soul, the Soul is the sinner, and therefore the Soul, as the principal, must be punished.

And that Gods indignation burneth most against the *Soul*, appears, in that death hath seized upon every Soul already, for the Scripture saith, That every natural or unconverted man *is dead*. Dead, How ? Is his body dead ? No verily, his body liveth,

Luk 12. 4.  
Matth. 10.  
28.

Eph. 2. 1,  
2, 3.  
1 Tim. 5. 6.

liveth, but his *Soul is dead*. Dead! but with what death? Dead to God, and to all things Gospelly good, by reason of that benumbing, stupefying, and senselesness that by Gods just Judgment for and by sin, hath swallowed up the Soul. Yea, if you observe, you shall see, that the Soul goeth first, or before in punishment, not only by what has been said already, in that the Soul is first made a partaker of death, but in that God first deals with the Soul by convictions, yea, and terrors, perhaps while the body is well; or in that he giveth up the Soul to judicial hardness, and further blindness, while he leaveth the body to do his office in the world: yea, and allow when the day of death, and dissolution is come, the body is spared while the Soul is tormented in unutterable torment in Hell. And so I say, it shall be spared, and the clods of the valley shall be sweet unto it while the Soul mourneth in Hell for sin: 'tis true, at the day of Judgment, because that is the last and final Judgment of God on men, then the body and Soul shall be re-united or joyned together again, and shall then

then together partake of that recompence for their wickedness which is meet. When I say, The body is spared and the Soul tormented, I mean not that the body is not then at death made to partake of the wages of sin : *for the wages of sin is death,* Rom. 6. But I mean the body partakes then but of temporal death, which as to sense and feeling, is sometimes over presently, and then resteth in the grave while the Soul is tormenting in Hell : yea, and why is death suffered to slay the body? I dare say, not chiefly for that the indignation of God *most* burneth against the body ; but the body being the house for the Soul in this world, God even pulls down this body, that the Soul may be stript naked ; and being stript, may be carried to prison, to the place where damned Souls are, there to suffer in the beginning of suffering, that punishment that will be endless.

2. Therefore the Soul must be the part most sorely punished, because Justice must be distributed with equity. God is a God of knowledge and judgment, by him actions are weighed : 1 Sam. 2.

weighed: actions in order to Judgment. Now by weighing of actions, since he finds the Soul to have the deepest hand in sin, and he says that he hath so, of equity the Soul is to bear the burden of punishment; *shall not the Judge of all the earth do right,* in his famous distributing of Judgment? *He will not lay upon man more than right, that he should enter into judgment with God.* The Soul since deepest in sin, shall also be deepest in punishment. *Shall one man sin, said Moses, and wilt thou be wroth with all the Congregation?* He pleads here for equity in Gods distributing of Judgment: yea, and so exact is God in the distribution thereof, that he will not punish Heathens so as he will punish Jews; wherefore he saith, *of the Jew first or chiefly, and also to the Gentile:* yea, in Hell, he has prepared several degrees of punishment for the several sorts or degrees of offenders, *And some shall receive greater damnation.* And will it not be unmeet for us to think, since God is so exact in all his doings, that he will without his weights and measures give to Soul and body,

as

Gen. 19.  
25.

Job 34. 23.

Numb. 16.  
22.

Rom. 2. 9.

Luke 20.  
47.

as I may say, carelessly, not severally, their punishments according to the desert and merit of each?

3. The punishment of the Soul in Hell must needs, to be sure, as to degree, differ from the punishment of the body there: When I say *differ*, I mean must needs be greater, whether the body be punished with the same fire with the Soul, or fire of another nature. If it be punished with the same fire, yet not in the same way, for the fire of guilt with the apprehensions of indignation and wrath, are most properly felt, and apprehended by the Soul, and by the body, by vertue of its union with the Soul, and so felt by the body, if not only, yet I think mostly by way of sympathy with the Soul: (and the cause we say, is worse than the disease) and if the wrath of God, and the apprehensions of it, as discharging it self for sin, and the breach of the Law, be that with which the Soul is punished, as sure it is; then the body is punished by the effects, or by those Influences that the Soul in its torments has upon the body, by vertue of that great oneness and uni-

union that is between them.

But if there be a punishment prepared for the body distinct in kind from that which is prepared for the Soul, yet it must be a punishment inferior to that which is prepared for the Soul (not that the Soul and body shall be severed, but being made of things distinct, their punishments will be by *that* which is most suitable to each) I say, it must be inferior, because nothing can be so hot, so tormenting, so intolerably unsupportable, as the quickest apprehensions of, and the immediate sinking under that guilt and indignation that is proportionable to the offence. Should all the Wood and Brimstone, and combustible matter on earth be gathered together for the tormenting of one *body*, yet that cannot yield that torment to *that*, which the sense of guilt and burning-hot application of the mighty indignation of God, will do to the Soul: Yea, suppose the fire where-with the body is tormented in Hell, should be seven times hotter than any of our fire; yea, suppose it again, to be seven times hotter than that

that which is seven times hotter than ours, yet it must, suppose it be but created fire, be infinitely short ( as to tormenting operations ) of the unspeakable wrath of God, when in the heat thereof he applyeth it to, and doth punish the Soul for sin in Hell therewith.

So then whether the body be tormented with the same fire wherewith the Soul is tormented, or whether the fire be of another kind, yet it is not possible that it should bear the same punishment as to degree, because, or for the causes that I have shewed. Nor indeed is it meet it should, because the body has not sinned so, so grievously as the Soul has done, and God proportioneth the punishment suitable to the offence.

4. With the Soul by it self, are the most quick and suitable apprehensions of God and his wrath: wherefore that must needs be made partaker of the sorest punishment in Hell; 'tis the Soul that *now* is most subtle at discerning, and it is the Soul that will be so; *then* conscience, memory, understanding and mind, these will

will be the seat of torment, since the understanding will let wrath immediately upon these, from what it apprehends of that wrath; conscience will let in the wrath of God immediately upon these, from what it fearfully feels of that wrath: the memory will then as a vessel receive and retain up to the brim of this wrath, even as it receiveth by the understanding and conscience, the cause of this wrath, and considers of the durableness of it: So then the Soul is the seat and receiver of wrath, even as it was the receiver and seat of sin; here then is sin and wrath upon the Soul, the Soul in the body, and so Soul and body tormented in Hell fire.

5. The Soul will be most tormented, because strongest: the biggest burden must lye upon the strongest part, especially since also it is made capable of it by its sin. The Soul must bear its own punishment, and a great part of the bodies too, for as much, as so far as apprehension goes, the Soul will be quicker at that work than the body. The body will have its punishment to lye most-

ly



ly in feeling, but the Soul in feeling and apprehending both. True, the body by the help of the Soul will see too, but the Soul will see yet abundantly further. And good reason that the Soul should bear part of the punishment of the body, because it was through its allurements that the body yielded to help the Soul to sin; the Devil presented sin, the Soul took it by the body, and now Devil and Soul and Body, and all must be lost, cast away, that is damned in Hell for sin, but the Soul must be the burden-bearer.

*Object. But you may say, doth not this give encouragement to sinners to give way to the body to be in all its members loose and vain, and wicked, as instruments to sin?*

*Answer.* No, Forasmuch as the body shall also have his share in punishment: for though I have said, the Soul shall have more punishment than the body; yet I have not said, That the body shall at all be eased by that; no, the body will have its due: and for the better making out of my Answer further, consider of these following particulars.

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1. The

# 144. *The Greatness of the Soul, and*

1. The body will be the vessel to hold a tormented Soul in, this will be something, therefore man, damned man, is called *a vessel of wrath*; a vessel, and that in both body and Soul. The Soul receiveth wrath into its self, and the body holdeth that Soul that has thus received, and is tormented with this wrath of God. Now the body being a vessel to hold this Soul that is thus possessed with the wrath of God, must needs it self be afflicted and tormented with that torment, because of its union with the body: therefore the Holy Ghost faith, *His flesh upon him shall have pain, and his Soul within him shall mourn*: Both shall have their torment and misery, for that both joyned hand in hand in sin, the Soul to bring it to the birth, and the body to midwife it into the world; therefore it faith again, with reference to the body, *Let the Curse come into his Bowels like Water, and like Oyl into his Bones*. Let it be to him as a Garment which covereth him, and as a girdle, &c. The body then will be tormented as well as the Soul, by being a vessel to hold that Soul in, that is  
now

Rom 9.22.

Job 14.22.

Pfal. 109.  
17, 18, 19.

now possessed and distressed with the unspeakable wrath and indignation of the Almighty God : and this will be a great deal if you consider,

2. That the body as a body, will by reason of its union with the Soul, be as sensible, and so as capable in its kind, to receive correction and torment, as ever, nay I think more ; for if the quickness of the Soul, giveth quickness of sense to the body, as ( in some cases, at least ) I am apt to think it doth, then forasmuch as the Soul will now be most quick, most sharp, in apprehension, so the body by reason of union, and sympathy with the Soul, will be most quick and most sharp as to sense.

Indeed if the body should not receive and retain sense, yea, all its senses, by reason of its being a vessel to hold the Soul, the torment of the Soul could not, as torment, be ministered to the body, no more than the fire tormented the King of *Babylons* furnace, Dan. 3.

or than the King of *Moabs* Limekiln was afflicted, because Amos 2.7. the King of *Edoms* bones were burnt to lime therein. But now the body has received again its senses, now

therefore it must, yea it cannot chuse but must feel that wrath of God that is let out, yea poured out like floods of Water into the Soul.

Remember also, that besides what the body receiveth from the Soul by reason of its union and sympathy therewith, there is a punishment and instruments of punishment, though I will not pretend to tell you exactly what it is, prepared for the body for its joyning with the Soul in sin, therewith to be punished; a punishment, I say, that shall fall immediately upon the body, and that such an one, as will most fitly suit with the nature of the body, as wrath and guilt do most fitly suit the nature of the Soul.

3. Add to these, the durable condition that the body in this state is now in with the Soul. Time was when the Soul dyed, and the body lived, and that the Soul was tormented while the body slept and rested in the dust, but now these things are past; for at the day of Judgment, as I said, these two shall be re-united, and that which once did separate them, be destroyed, then  
of

of necessity they must abide together, and as together, abide the punishment prepared for them: and this will greaten the torment of the body.

Death was once the wages of sin, and a grievous curse, but might the damned meet with it in Hell, they would count it a mercy, because it would separate Soul and body, and not only so, but take away all sense from the body, and make it incapable of suffering torment: yea, I will add, and by that means give the Soul some ease: for without doubt, as the torments of the *Soul* extend themselves to the *body*, so the torments of the *body* extend themselves to the *Soul*; nor can it be otherwise, because of union and sympathy. But *death*, natural death, shall <sup>1 Cor. 15. 26.</sup> *be destroyed*, and there shall be no more (natural death) no not in Hell. And now it shall happen to men, as it hath done in less and inferior judgments, <sup>Joh. 3. 21. Rev. 9. 6.</sup> *They shall seek death and desire to dy, and death shall not be found by them*: thus therefore they must abide together, death that used to separate them asunder, is

now slain, 1. because it was an enemy in keeping Christs body in the grave. And 2. Because a friend to carnal men in that, though it was a punishment in it self, yet while it lasted and had dominion over the body of the wicked, it hindred them of that great and just judgment which for sin was due unto them; and this is the third discovery of the manner and way of punishing of the body. But,

4. There will then be such things to be seen and heard, which the *eye* and the *ear* (to say no more than has been said of the sense of feeling) will see and hear, that will greatly aggravate the punishment of the body in Hell: For though the eye is the window, and the *ear* a door for the Soul to look out at, and also to receive in by; yet whatever goeth in at the ear or the eye, leaves influence upon the body, whether it be that which the Soul delighteth in, or that which the Soul abhorreth; for as the *eye* affecteth the heart, or Soul, so the eye and ear by hearing and beholding, doth oft-times afflict the body, *When I heard, my belly trembled, rottenness entred into my bones.* Now

Lam. 3. 51.

Hab. 3. 16.

*the Unspeakableness of its Loss.* 149

Now I say, as the body after its resurrection to damnation, to ever Dan. 12. 2. Joh. 5. 29. lasting shame and contempt, will receive all its senses again, so it will have matter to exercise them upon, *not* only to the letting into the Soul, those aggravations which they by hearing, feeling and seeing are capable to let in thither, but I say, they will have matter and things to exercise themselves upon for the helping forward of the torment of the body : under temporal judgments of old, the body as well as the Soul had no ease, day nor night, and that not only by reason of what was felt, but by reason of what was heard and seen. *In the morning thou shalt say, would God it were Even, and at even thou shalt say, would God it were Morning.* Deur. 23. 97. ver. 34. 1. For the fear of thine heart, wherewith thou shalt fear. 2. And for the sight of thine eyes, which thou shalt see ; Nay he tells them a little before, That they should be mad for the sight of their eyes which they should see.

See ! Why, what shall they see ? Why, themselves in Hell with others like them, and this will be a tor-

ment to their body, there is bodily torment, as I said, ministred to the body by the senses of the body. What think you? If a man saw himself in prison, in irons, upon the ladder, with the rope about his neck, would not this be distress to the body, as well as to the mind? To the body doubtless! witness the heavy looks, the shaking legs, trembling knees, pale face, and beating and aking heart; how much more then, when men shall see themselves in the most dreadful place, it is a fearful place, doubtless to all to behold themselves in, that shall come thither.

Luk. 16. 28.

Again, They shall see others there, and shall by them see themselves. There is an art, by which a man may make his neighbour look so ghastly, that he shall fright himself by looking on him, especially when he thinks of himself, that he is of the same shew also. 'Tis said concerning men at the downfal of *Babylon*, That they shall be amazed one at another, for their *faces shall be as flames*. And what if one should say, that even as it is with an house set on fire within, where the flame ascends

Ma. 13. 8.



ascends out at the chimnies, out at the windows, and the smoak out at every chink and crevis that it can find; so it will be with the damned in Hell. That Soul will breathe hell fire and smoak, and coals will seem to hang upon its burning lips; yea, the face, eyes and ears will seem all to be chimnies and vents for the flame and smoak of the burning which God by his breath hath kindled therein, and upon them; which will be beheld one in another, to the great torment and distress of each other.

What shall I say? here will be seen Devils, and here will be heard howlings, and mournings, here will the Soul see it self at an infinite distance from God, yea, the body will see it too. In a word, who knows the power of Gods *wrath*, the weight of *sin*, the torments of *Hell*, and the length of *eternity*? If none, then none can tell, when they have said what they can, the intollerableness of the torments that will swallow up the Soul, the lost Soul, when it is cast away by God, and from him, into outer darkness for sin: But thus much for the cause of the Loss of the Soul.

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*Doct. 2.* I now come to the second Doctrine that I gathered from the words, namely, *That how unconcerned and careless soever some now be about the Loss or Salvation of their Souls, the day is coming (but it will then be too late) when men will be willing, had they never so much, to give it all in exchange for their Souls.*

There are four things in the words, that do prove this doctrine :

1. There is an intimation of *life and sense* in the man that has lost, and *that* after he has lost his Soul in Hell ; *Or what shall a man give in exchange for his Soul?* These words are by no means applicable to the man that has no life or sense : for he that is dead according to our common acceptance of death, that is deprived of life and sense, would not give two pence to change his state : Therefore the words do intimate that the man is yet alive and sensible. *Now* were a man alive and sensible, though he was in none other place than the grave, there to be confined, while others are at liberty, what would he give in exchange for his place, and to be rid of that for a better?

better? but how much more to be delivered from Hell, the present place and state of his Soul.

2. There is in the Text, an intimation of a sense of torment; *Or what shall a man give in exchange for his Soul? I am tormented in this flame.* Torment then, the Soul is sensible of, and that there is a place of ease and peace: And from the sense and feeling of torment, he would give, yea, what would he not give in exchange for his Soul?

3. There is in the Text an intimation of the intolerableness of the torment, because that it supposeth that the man whose Soul is swallowed up therewith, would give *all*, were his *all* never so great in exchange for his Soul.

4. There is yet in the Text an intimation that the Soul is sensible of the *lastingness* of the punishment; or else the question rather argues a man unwary than considerate in his offering, as is supposed by Christ, so largely, his *all in exchange for his Soul*.

But we will in this manner proceed no further, but take it for granted,  
that

that the Doctrine is good : wherefore I shall next enquire after what is contained in this truth. And first, *That God has undertaken, and will accomplish, the breaking of the spirits of all the world, either by his grace and mercy to salvation, or by his justice and severity to damnation.*

The damned Soul under consideration is certainly supposed, as by the Doctrine, so by the Text, to be utterly careless, and without regard of salvation, so long as the *acceptable time did last*, and as the white flag, that signifies terms of peace, did hang out, and therefore it is said to be *lost* : But behold now it is careful, but now it is solicitous, but now, *What shall a man give in exchange for his Soul?* He of whom you read in the Gospel, that could tend to do nothing in the days of the Gospel, but to find out how to be clothed in purple and fine linnen, and to fare sumptuously every day, was by God brought so down, and laid so low at last, that he could crouch and cringe and beg for one small drop of water to cool his Tongue ; a thing that but a little before he would have thought scorn.

Luke 16.

19. 24.

scorn to have done, when he also thought scorn to stoop to the grace and mercy of the Gospel. But God was resolved to *break his spirit*, and the pride of his heart, and to humble his lofty looks, if not by his mercy, yet by his Justice; if not by his Grace, yet by Hell fire.

This he also threatens to bring upon the Fool in the *Proverbs*, They shall *call*, they shall *seek*, they shall *cry*. Who shall do so? the answer is, They that sometimes scorned either to *seek*, or *call*, or *cry*: they that stopped their ears, that pulled away their shoulders, and that refused to *seek*, or *call*, or *cry* to God for mercy.

Prov. I. 22,  
23, 24, 25,  
26, 27, 28,  
29, 30, 31,  
32.  
Zech. 7.  
11, 12, 13.

Sinner; careless sinner, didst thou take notice of this first inference that I have drawn from my second Doctrine? If thou didst, yet read it again, 'tis this, *God has undertaken and will accomplish the breaking of the Spirits of all the world, either by his grace and mercy unto salvation, or by his justice and severity to damnation.*

The reason for this is this, God is resolved to *have the mastery*, he is resolved

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solved to have the victory. *Who*  
 Isa. 27. 4. *will set the Briars and Thorns against*  
*me in Battle, I will go through them*  
*and burn them together.* I will march  
 against them. God is merciful and  
 is come forth into the world by  
 his Son, tendering of grace unto sin-  
 ners by the Gospel, and would wil-  
 lingly make a conquest over them for  
 their good by his mercy, now he  
 being come out, sinners like Bryars  
 and Thorns do set themselves against  
 him, and will have none of his mer-  
 cy: well, but what sayes God?  
 saith he, *Then I will march on,* I will  
 go through them, and burn them to-  
 gether. I am resolved to have the  
 mastery one way or another: if they  
 will not bend to me, and accept of  
 my mercy in the Gospel, I will bend  
 them and break them by my justice  
 in Hell fire; they say, they will not  
 bend, I say they shall; now they shall  
 Jer. 44. 25, know *whose word shall stand, mine or*  
 26. 27, 28. *theirs:* Wherefore the Apostle, when  
 he saw that some of the *Corinthians*  
 begun to be unruly, and to do those  
 things that did begin to hazzard  
 I Cor. 10. them, saith, *Do ye provoke the Lord*  
 20, 21, 22. *to jealousy, are ye stronger than he?*

as

as who should say, my brethren, are you aware what you do? do you not understand that God is resolved to have the mastery one way or another. And are you stronger than he? if not, tremble before him, or he will certainly have you under his feet. *I will tread them in mine anger, and trample them in my fury:* Thus he speaks of them that set themselves against him, therefore beware. Now the reason of this resolution of God, it flows from a determination in him to make all his sayings good, and to verifie them on the Consciences of sinners. And since the incredulous world will not believe *now*, and fly from wrath, they shall *shortly* believe and cry under it: since they will not *now* credit the word before they see, unto salvation, they shall be made to credit it by sense and feeling unto damnation.

The second inference that I draw from my second Doctrine is this, *That it is, and will be the lot of some to bow, and break before God too late, or when it is too late.*

God is resolved, as I said, to have the mastery, and that not only in a way

way of Dominion and Lordship in general, for that he has now ; but he is resolved to master, that is, to break the Spirit of the World, to make all men cring and crouch unto him, even those that now say, *There*

Psal. 14. 1. *is no God ;* or if there be, yet, *what's*  
Job 21. 15. *the Almighty that we should serve*  
Mal. 3. 14. *him ?*

This is little thought of by those that now harden their hearts in wickedness, and that turn their Spirit against God, but this they shall think of, <sup>2 Pet. 3. 1,</sup> this they *must* think of, <sup>2, 3, 4.</sup> this God will *make* them think of in that day ; at which day they also now do mock and deride, that the Scripture might be fulfilled upon them. And I say, they shall think then of those things, and break at heart, and melt under the hand, and power and Majesty of the Almighty ; For *As I live*, saith God, *every knee*  
Isa. 45. 23. *shall bow to me, every tongue shall confess*  
Rom. 14. *to God :* And again, The Nations  
10, 11, 12. shall see and be confounded at all their might, they shall lay their hand upon their mouth, their ears shall be deaf ; they shall lick the dust like a Serpent, they shall move out of their



their holes like Worms, or creeping things of the Earth, they shall be afraid of the Lord our God, and shall fear because of thee. Mal. 7. 16. 17.

For then they, *will they, nill they*, shall have to do with God, though not with him as merciful, or as one that may be intreated: yet with him as just, *and as devouring fire*: yea, they shall see *that* Face, and hear that Voice, from whom, and from which the Heavens and the Earth will fly away and find no place of stay. And by this appearance, and by such words of his mouth as he then will speak to them, they shall begin to tremble, and call for the Rocks to fall upon them and cover them: For if these things will happen at the execution of inferior Judgments, what will be done! what effects will the last, most dreadful and eternal Judgment have upon mens Souls? Heb. 12. last v.

Hence you find, that at the very first appearance of Jesus Christ, the whole World begins to mourn and lament, *Every eye shall see him, and they also that pierced him, and all Kindreds of the Earth shall wail because of him*: And therefore you also Rev. 1. 7.

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also find them to stand at the doer  
 and knock, saying, *Lord, Lord,*  
 Luke 13. *open unto us.* Moreover, you find  
 25, 26. *Matth. 25.* them also *desiring*, yea, also *so* hum-  
 ble in their desires, as to be content  
 with the least degree of mercy, *one*  
 drop, *one* drop upon the tip of ones  
 finger: What stooping, what con-  
 descention, what humility is here?  
*All* and every one of those passages  
 declare that the hand of God is upon  
 them, and that the Almighty has  
 got the mastery of them, has con-  
 quered them, broke the pride of  
 their power, and laid them low, and  
 made them cringe and crouch unto  
 him, bending the Knee, and craving  
 of kindness.

Thus then will God bow, and  
 bend, and break them; yea, make  
 them bow, and bend, and break be-  
 fore him. And hence also it is that  
 they will weep, and mourn, and  
 gnash their Teeth, and cry, and re-  
 pent that ever they have been so  
 foolish, so wicked, so traiterous to  
 their Souls, and such enemies of their  
 own eternal happiness, as to stand  
 out in the day of their visitation, in  
 a way of rebellion against the Lord.

But

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But here is their hard *hap*, their dismal *lot* and portion; that all these things must be when 'tis too late. It is, and will be the *lot*, and *hap* of these to bow, bend and break too *Matth. 25.*  
*late.*

You read, They come weeping, and mourning, and with tears, they knock and cry for mercy, but what did tears avail? why nothing, for the door was shut. He Answered and said, *I know you not whence you are:* But they repeat and renew their suit, saying, *We have eat and drunk* *Luke 13.*  
*in thy presence, and thou hast taught in* *26,*  
*our Streets.* What now? Why, he returns upon them his first answer the second time, saying, *Itell you, I know you not whence you are: depart from* *27,*  
*me all ye workers of iniquity:* Then he concludes, *There shall be weeping and gnashing of Teeth, when you shall see Abraham, and Isaac, and Jacob, and all the Prophets in the Kingdom of God, and your selves thrust out.* They come weeping, and go weeping away. They come to him weeping, for they saw that he had conquered them, but they departed weeping, for they saw that he would damn them:  
*28.*

them : yet, as we read in another place, they were very loth to go from him by their reasoning and expostulating with him, *Lord when saw we thee an hungred, or thirsty, or a stranger, or naked, or sick, or in Prison, and did not minister unto thee?* But all would not do, here is no place for change of mind, *These shall go away into everlasting punishment; but the righteous into life eternal.* And now what would a man give in exchange for his Soul? so that as I said before, all is *too late*, they mourn *too late*, they repent *too late*, they pray *too late*, and seek to make an exchange for their Soul *too late*.

*Or what shall a man give in exchange for his Soul?* Two or three things there may yet be gathered from these Words; I mean as to the desires of them that have lost their Souls, to make for them an exchange: *What shall a man give in exchange?* What shall? what would? yea, what would not a man, if he had it, give in exchange for his Soul?

1. What would not a man, I mean a man in the condition, that is by the Text supposed, some men are, and will

will be in, give in exchange, to have another mans vertues instead of their own vices? *Let me dye the death of the righteous.* Let my Soul be in the state of the Soul of the righteous, that is, with reference to his vertues, when I dye, *and let my last end be like his.* Numb. 23. 'Tis a sport now to some to taunt and squib, and deride at other mens vertues, but the day is coming when their minds will be changed, and when they shall be made to count those that have done those righteous actions and duties which they have scoffed at, the only blessed men. Yea, they shall wish their Soul in the blessed possession of those graces and vertues that those whom they hated were accompanied with; and would if they had it, give a whole world for *this* change, but it will not *now* do, it is *now too late*, what then shall a man give in exchange for his Soul? and this is more than intimated in that 25. of *Matthew*, named before: for you find by that Text, how loth they were, or will be, to be counted for unrighteous people. Lord, say they, *when did we see thee an hungred, or a thirst, naked, or sick, and did*  
not

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*not minister unto thee.* Now they are not willing to be of the number of the wicked, though heretofore the wayes of the righteous were an abomination to them: but alas! they are before a just God, a just Judge, a Judge that will give every one according to their wayes; therefore,

Isa. 3. 11. *Wo to the Soul of the wicked now: it shall go ill with him, for the reward of his hands shall be given him: thus therefore he is lockt up as to this, he cannot now change his vices for vertues, nor put himself or his Soul in the stead of the Soul of the saved; so that it still, and will for ever abide a question unresolved, Or what shall a man give in exchange for his Soul? I do not doubt but that a mans state may be such in this world, that if he had it, he would give thousands of Gold, to be as innocent and guiltless in the judgment of the Law of the Land, as is the state of such, or such, heartily wishing that himself was not that he that he is: how much more then will men wish thus when they stand ready to receive the last, their eternal judgment, But what shall a man give in exchange for his Soul?*

2. As

2. As they would for the salvation of their Souls be glad to change away their *vices* for the *vertues*, their *sins* for the *good deeds* of others: so what would they not give to change places now, or to remove from where now they are, into Paradise, into *Abraham's bosom*.

But neither shall this be admitted, the righteous must have their inheritance to themselves; *Neither, said Abraham, can they pass to us, that would come from thence: neither can they dwell in Heaven that would come from Hell.* Luke 16. 26.

They then that have lost, or shall lose their Souls, are bound to their place, as well as to their sins. When *Judas* went to Hell, he went to his home, to his *own place*; and when the righteous go hence, they also go home to their House, to their *own place*: for the Kingdom of Heaven is prepared for them. Between Heaven and Hell, *there is a great gulf fixed*; that is, a strong passage, there is a great *gulf* fixed. Acts 1.25. Mat. 25.34 Luk. 12.32

What this **Gulf** is, and how impassible, they that shall lose their Souls will know to their wo: because it is fixed

fixed there where it is, on purpose to keep them in their tormenting place, so that they that would pass from Hell to Heaven cannot. But I say, *Would they not change places? would they not have a more comfortable House and Home for their Souls?* Yes verily, the Text supposes it, and the sixteenth of *Luke* affirms it: Yea, and could they purchase for their Soul a habitation among the righteous, would they not? Yes they would give all the world for such a change. *What shall, what shall not a man, if he had it, if it would answer his design, give in exchange for his Soul?*

3. As the damned would change their own *vices* for *virtues*, and the place where they are for that into which they shall not come: so *What would they give for a change of condition?* Yea, if an absolute change may not be obtained, yet what would they give for the least degree of mitigation of that torment which now they know will without any intermission be, and that for ever and ever. *Tribulation, and anguish, indignation and wrath, the gnawing Worm,*



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Worm, and everlasting destruction <sup>2 Thes. 1.</sup>  
from the presence of the Lord, and <sup>7, 8, 9, 10.</sup>  
from the glory of his power, cannot be born but with great horror and grief, no marvel then if these poor creatures would for ease for their Souls be glad to change their conditions: Change! with whom? with an Angel, with a Saint, Ai, with a *Dog* or a *Toad*; for they mourn not, they weep not, nor do they bear indignation of wrath, they are as if they had not been; only the sinful Soul abides in its sins, in the place designed for lost Souls, and in the condition that wrath and indignation for sin and transgression hath decreed them to abide for ever. And this brings me to the Conclusion, which is, *That seeing the ungodly do seek good things too late*: therefore notwithstanding their seeking, they must still abide in their place, their sins, and their torment: *For what can a man give in exchange for his Soul?* Therefore God saith, that they there must still abide and dwell, <sup>Isa. 50. 11.</sup>  
no exchange can be made, <sup>Compare Ezck. 32.</sup>  
*This shall they have of mine hand, they shall* <sup>v. 25. and lye v. 27.</sup>

*lye down in sorrow* ; they shall lye down in it, they shall make their bed there, there they shall lye. And this is the *bitter pill* that they must swallow down at last, for after all their tears, their sorrows, their mournings, their repentings, their wishings and wouldings, and all their inventings, and desires to change their state for a better : they *must lye down in sorrow*. The poor condemned man that is upon the Ladder or scaffold, has, if one knew them, many a long wish and long desire that he might come down again alive, or that his condition was as one of the spectators that are not condemned, and brought thither to be executed as he : how carefully also doth he look with his failing eyes, to see if some comes not from the King with a Pardon for him, all the while endeavouring to fumble away, as well as he can, and to prolong the *minute* of his execution : but at last, when he *has* looked, when he *has* wished, when he *has* desired, and done whatever he can, the blow with the Ax, or turn with the Ladder,

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der, *is his lot*, so he goes off the Scaffold, so he goes from among men : And thus it will be with those that we have under consideration, when all comes to all, and they have said, and wished, and done what they can, the judgment must not be reversed, they must *lye down in sorrow*.

They *must*, or *shall lye down*. Of old, when a man was to be chastized for his fault, he was to lye down to receive his stripes: so here, saith the Lord, they shall lye down, *And it shall be if the wicked man be worthy to be beaten, the Judge shall cause him to lye down, and to be beaten before his face.* And this lyeing down was to be his lot, after he had pleaded for himself what he could, and the Judge shall cause him to be beaten before his face, while he is present to behold the execution of judgment; and thus it shall be at the end of the world: the wicked shall lye down and shall be beaten with many stripes in the presence of Christ, and in the presence of the holy Angels. For there will

Deu. 25.2.

2 Thess. 1.  
Rev. 14.10

be his presence not only at tryal as Judge, but to see execution done, nay to do it himself, by the pouring out like a River, his wrath as burning Brimstone upon the Soul of the lost and Cast away sinner.

He shall lye down; These words imply, that at last the damned Soul shall submit; for to lye down, is an act that signifies submission, especially to lye down to be beaten. The wicked shall be silent in darkness.

1 Sam. 2. 9. When the Malefactor has said and wished all that he can, yet at last he submits, is silent, and as it were, helps to put his head into the Halter, or doth lay down his neck upon the block: So here it is said of the damned, *They shall lye down in sorrow*; there is also a place that saith, *These shall go away into everlasting punishment*: Togo, to go to punishment, is also an act of submission: Now submission to punishment, doth, or should flow from full conviction of the merit of punishment; and I think it is so to be understood here: *For every mouth shall be stopt, and all the*

Matt. 25.  
46.

Rom. 3. 19.

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*the world ( of Soul-losers ) become* Luke 13.  
*guilty before God.* Every mouth 25, 26, 27,  
shall be stopt, not at the beginning 28.  
of the Judgment, for then they plead Matth. 25.  
and pray, and also object against 44.  
the Judge; but at the end, after Rom. 3. 4.  
that by a judicial proceeding, he shall  
have justified against them his say-  
ings, and have overcome these his  
Judges, then they shall submit, and  
also *lye down in sorrow*: yea, they  
shall go away to their punishment as  
those who know they deserve it;  
Yea, they shall go away with si-  
lence. Now,

How they shall behave themselves  
in Hell, ( I will not here dispute )  
whether in a way of rage and blas-  
phemy, and in rending and tearing  
of the name and just actions of God  
towards them, or whether by way  
of submission there: I say, though  
this is none of this task, yet a word  
or two if you please.

Doubtless they will not be mute  
there; they will cry, and wail, and  
gnash their teeth, and perhaps too  
sometimes at God, but I do not think  
but that the justice that they have

deserved, and the equal administration of it upon them, will for the most part prevail with them to rend and tear themselves, to acquit and justifie God, and to add fuel to their fire, by concluding themselves in all the fault, and that they have sufficiently merited this just damnation; for it would seem strange to me, that just judgment among men shall terminate in this issue, if God should not justifie himself in the Conscience of all the damned. But as here on earth, so he will let them know, that go to Hell, that he hath not done without a cause, a sufficient cause, all that he hath done in damning of them.

Ezek .14.  
23.

I come now to make some Use and Application of the whole. And.

The First  
use.

1. If the Soul be so excellent a thing, as we have made it appear to be, and if the Loss thereof be so great a Loss; then here you may see who they are that are those extravagant ones, I mean those that are such in the highest degree. *Solomon* tells us of a great waster, and saith also, that

that he that is slothful in his business, *is brother to such an one.* Who Solomon had his eye upon, or who it was that he counted so great a waster I cannot tell; but I will challenge all the world to shew me one, that for wasting and destroying, may be compared to him, that for the lusts and pleasures of this life will hazard the Loss of his Soul. Many men will be so profuse, and will spend at that prodigal rate, that they will bring a thousand Pound a year to five hundred, and five hundred to fifty, and some also will bring that fifty to less than nine pence; but what is this to him that shall never leave losing until he has lost his Soul? I have heard of some who would throw away a Farm, a good Estate upon the trundleing of one single *bowl*: But what is this to the casting away the Soul? I say, what is this to the Loss of the Soul, and that for less than the trundleing of a *Bowl*. Nothing can for badness be compared to sin, it is the vile thing, it cannot have a worse name than its own: it is worse than the vilest man, than the vilest of

beasts: yea, sin is worse than the Devil himself, for it is sin, and sin only that hath made the Devils Devils: and yet for this, for this vile, *this abominable thing*, some men, yea, most men will venture the Loss of their Soul: yea, they will mortgage, pawn, and set their Souls to sale for it: Is not this a great Waster? doth not this man deserve to be ranked among the extravagant ones? What think you of him who when he tempted the Wench to uncleanness, said to her, *If thou wilt venture thy Body, I'll venture my Soul?* was not he like to be a fine bargain think you? or was not this man like to be a gainer by so doing? This is he that prizes sin at a higher rate than he doth his immortal Soul; yea, this is he that esteems a quarter of an hours pleasure, more than he fears everlasting damnation: What shall I say? this man is minded to give more to be damned, than God requires he should give to be saved; is not this an extravagant one? *Be astonished O ye Heavens at this, and be ye horribly afraid!* Yea, let

Jer. 2. 9,  
 10, 11, 12.



let all the Angels stand amazed at the unaccountable prodigality of such an one.

Object. *But some may say, I cannot believe that God will be so severe, as to cast away into Hell fire an immortal Soul for a little sin.* Obj. 1.

Ans. I know thou canst not believe it, for if thou couldst, thou wouldest sooner eat fire, than run this hazzard ; and hence all they that go down to the Lake of fire are called the *unbelievers* : and the Lord shall cut thee ( that makest this Ob-  
jection ) afunder , and shall ap- Luke 12.  
point thee thy portion with *sack*, except thou believe the Gospel and repent. 46.

Object. *But surely , though God should be so angry at the beginning , it cannot in time , but grieve him to see and hear Souls roaring in Hell, and that for a little sin.* Obj. 2.

Ans. Whatsoever God doth, it abideth for ever : he doth nothing in a passion, or in an angry fit ; he proceedeth with sinners by the most perfect rules of justice, wherefore it would be injustice, to deliver them

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whom the Law condemneth : yea, he would falsify his word, if after a time he should deliver them from Hell, concerning whom he hath solemnly testified, that they shall be there for ever.

Obj. 3. *Obj. O but, as he is just, so he is merciful, and mercy is pitiful, and very compassionate to the afflicted.*

*Ans.* O but mercy abused, becomes most fearful in tormenting : did you never read that the *Lamb* turned *Lyon*, and that the world will tremble at the wrath of the *Lamb*, and be afflicted more at the thoughts of that, than at the thoughts of any thing that shall happen to them in the day, when God shall call them to an account for their sins?

*2 Cor. 6. 2.* The time of mercy will be then  
*Mat. 25. 10* past, for *now* is ~~that~~ acceptable time,  
*Luk. 13. 25* behold *now* is the day of salvation :  
 The Gate of mercy will then be shut,  
 and must not be opened again, for  
*now* is that Gate open, *now* it is open  
 for a Door of hope.

The

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The time of shewing pity and compassion will *then* be at an end : for that as to acting towards sinners will last but till the Glass of the world is run, and when that day is past, mark what God saith shall follow, *I will laugh at your calamity*, Prov. i. *I will mock when your fear cometh*; 26, 27. *when your fear cometh as desolation, and your destruction cometh like a Whirlwind, when distress and anguish cometh upon you.*

Mark you how many pinching expressions the Lord Jesus Christ doth threaten the refusing sinner with, the sinner with, that refuseth him now. *I will laugh at him, I will mock at him.* But when Lord wilt thou laugh at, and mock at the impenitent? The answer is, *I will laugh at their calamities, and mock when their fear cometh; when their fear cometh as desolation, and their destruction like a whirl wind, when distress and anguish cometh upon them.*

Obj. But if God Almighty be at this point, and there be no moving of him to mercy at that day : yet we can but lye in Hell till we are burnt out,

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*out, as the log doth at the back of the fire.*

Ma. 28.15.

Poor besotted sinner, *is this thy last shift?* wilt thou comfort thy self with this? are thy sins *so dear, so sweet, so desirable, so profitable* to thee, that thou wilt venture a burning in Hell fire for them till thou art burnt out? is there nothing else to be done but to make a covenant with Death, and to maintain thy agreement with Hell? is it not better to say now unto God, *do not condemn me*, and to say now, Lord be merciful to me a sinner? would not tears, and prayers, and cries, in *this acceptable time*, to God for mercy, yield thee more benefit in the next world, than to lye and burn out in hell, will do?

But to come more close to thee, Have not I told thee already, that there is no such thing as a ceasing to be: that the damned shall never be *burned out in Hell*? There shall be no more such death, or cause of dissolution for ever: This one thing well considered, breaks not only the neck of that wild conceit, on which  
thy

thy foolish Objection is built, but will break thy stubborn heart in pieces. For then it follows, that unless thou canst conquer God, or with ease endure to conflict with his sin-revenging wrath, thou wilt be made to mourn while under his everlasting wrath and indignation; and to know that there is not such a thing as a burning out in Hell fire.

Object. *But if this must be my* Obj. 5.  
*case, I shall have more fellows; I shall not go to Hell, nor yet burn there alone.*

Ans. What again, Is there no breaking of the League that is betwixt sin and thy Soul? what, resolved to be a self murderer, a *Soul* murderer? what, resolved to murder thine *own* Soul? But is there any comfort in being hanged with company? in sinking into the bottom of the Sea with company? or in going to Hell, in burning in Hell, and in enduring the everlasting pains of Hell with company? O, besotted wretch! But I tell thee, the more company, the more sorrow, the more fuel, the more

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more fire: Hence the damned man that we read of in *Luke*, desired that his brethren might be so warned and prevailed with, as to be kept out of that place of torment.

But to hasten, I come now to the second Use.

Use 2.      Is it so? is the Soul such an excellent thing, and the Loss thereof so unspeakably great? Then here you may see who are the greatest Fools in the world, to wit, those who to get the world and its preferments will neglect God, till they lose their Souls. The rich man in the Gospel

Luke 12.      was one of these *great* fools, for that  
16, 17, 18,      he was more concerned about what  
19, 20, 21.      he should do with his goods, than how his Soul should be saved. Some are for venturing their Souls for pleasures, and some are for venturing their Souls for profits; they that venture their Souls for pleasures have but little excuse for their doings; but they that venture their Soul for profit seem to have much. *And they all*

Luke 14.      *wish one consent began to make ex-*  
18, 19, 20.      *cuse; Excuse, for what? Why, for*  
*the neglect of the Salvation of their*  
*Souls.*

*Souls.* But what was the cause of their making this excuse? *Why, their profits came tumbling in?* I have bought a piece of Ground, I have bought five yoke of Oxen, and I have married a (rich) wife, and therefore I cannot come.

Thus also it was with the *fool* first mentioned, his Ground did bring forth plentifully; wherefore he must of necessity forget his Soul, and as he thought, all the reason of the world he should: wherefore he falls to crying out, *What shall I do?* Now had one said, Mind the good of thy Soul, man; the Answer would have been ready, *But where shall I bestow my goods?* If it had been replied, Stay till Harvest: He returns again, *But I have no room where to bestow my goods?* Now tell him of praying, and he Answers, *He must go to building.* Tell him he should frequent Sermons, and he replies, *He must* Isa. 44. 20. *mind his workmen.* He cannot deliver his Soul, nor say, Is there not a lye in my right hand?

And see if in the end he did not become a fool, for though he accomplished

plished the building of his Barns, and put in there all his fruits and his goods, yet even till now *his Soul was empty*, and void of all that was good; nor did he in singing of that *requiem*, which he sung to his Soul at last, saying, *Soul take thine ease, eat, drink, and be merry*, shew himself ever the wiser; for in all his labours he had rejected to get that food that indeed is meat and drink for the Soul: nay, in singing this Song he did but provoke God to hasten to send to fetch his Soul to Hell; for so begins the conclusion of the parable; *Thou fool, this night shall thy Soul be required of thee, then whose shall those things be which thou hast provided?* so that I say, it is the greatest folly in the world for a man, upon any pretence whatever, to neglect to make good the salvation of his Soul.

There are six signs of a Fool, and they do all meet in that same man that concerns not himself, and that to good purpose, for the salvation of his Soul.



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1. A Fool has not an heart when Prov. 17.  
the price is in his hand, to get 16.  
wisdom.
2. 'Tis a sport to a fool to do Pro. 10. 23.  
mischief, and to set light by the com-  
mission of sin.
3. Fools despise wisdom, fools hate ch. 14. 9.  
knowledg.
4. A Fool after restraint returns ch. 1. 7. 22.  
to his folly.
5. The way of a Fool is right in his ch. 12. 15.  
own eyes.
6. The Fool goes merrily to the c. 7. 22, 23.  
correction of the Stocks.

I might add many more, but these six shall suffice at this time, by which it appears, that the Fool has no heart for the heavenly prize; yet he has to sport himself in sin: and when he despises wisdom, the way is yet right before him; yea, if he be for some time restrained from vice, he greedily turneth again thereto, and will when he has finished his course of folly and sin in this world, go as heedlessly, as carelessly, as unconcernedly, and quietly down the steps to Hell, as the Ox goeth to the slaughter-House.

This

Luk. 12. 21

This is a *Soul Fool*, a Fool of the biggest size, and so is every one also that layeth up treasure for himself on Earth, and is not rich towards God.

Obj. 1. Object. *But would you not have in mind our worldly concerns?*

Ans. Mind them, but mind them in their place, mind thy Soul *first* and *most*; the Soul is more than the Body, and eternal life better than temporal; *First seek the Kingdom of God, and prosper in thy health and thy estate as thy Soul prospers*: But as it is rare to see this command obeyed, for the Kingdom of God shall be thought of last: so if *Johns* Wish was to light upon, or happen to some people, they would neither have health, nor wealth in this world. To prosper and be in health, as their Soul prospers: what, to thrive and mend in outwards no faster? then we should have them have consumptive bodies and low estates, for are not the Souls of most as unthrifty for grace and spiritual health, as is the tree without fruit, that is pulled up by the roots.

Mat. 6. 33.

3 John 2.

Ob.

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Object. *But would you have us sit still and do nothing?* Obj. 1.

Ans. And must you needs be upon the extremes, must you mind this world to the damning of your Souls, or will you not mind your callings at all? is there not a middle way? may you not, must you not get your bread in a way of honest industry, that is caring most for the next world, and so using of this as not abusing the same? and then a man doth so, and never but then, when he sets this world and the next in their proper places, in his thoughts, in his esteem and judgment, and dealeth with both accordingly. And is there not all the reason in the world for this? are not the things that are eternal best? will temporal things make thy Soul to live? or art thou none of those that should look after the salvation of their Soul?

Object. *But the most of men do that which you forbid, and why may not we?* Obj. 3.

Ans. God sayes, *Thou shalt not follow a multitude to do evil.* It is not what men do, but what God commands;  
Exo. 23. 2.  
Mat. 6. 33.

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Luke 10. 41, 42. mands ; it is not what doth present  
 5/ Pro. 16. 32. it self unto us, but what is best, that  
 C. 19. 16. we should chuse. Now, *He that re-*  
*fuseth instruction, despiseth his own Soul;*  
*and he that keepeth the commandment*  
*keepeth his own Soul.* Make not there-  
 fore these foolish Objections ; but  
 what saith the word, how readeſt  
 thou ? That tells thee that the plea-  
 sures of sin are but for a season, that  
 the things that are seen are but tem-  
 poral, that he is a Fool that is rich  
 in this world, and is not so towards  
 God ; and what shall it profit a man  
 if he shall gain the whole world and  
 lose his own Soul ?

Obj. 4. Object. *But may one not be equally*  
*ingaged for both ?*

Answer. A divided heart is a  
 Hos. 10. 2. naughty one ; you cannot serve God  
 Mat. 6. 24. and Mammon ; if any man loves the  
 Luk. 16. 13 world, the love of the Father is not  
 1 Joh. 2. 15. in him ; and yet this objection be-  
 Prov. 11. 4. speaks that thy heart is divided, that  
 Luk 21. 34. thou art a Mammonist, or that thou  
 lovest the world. But will riches  
 profit in the day of *wrath* ; yea are  
 they not hurtful in the day of *grace* ?  
 do they not tend to surfeit the heart,  
 and

and to alienate a man and his mind from things that are better? why then wilt thou set thy heart upon that which is not? yea, then what will become of them that are so far off of minding of their Souls, that they for whole dayes, whole weeks, whole months, and years together, scarce consider whether they have Souls to save?

But thirdly, Is it so? is the Soul Use 3. such an excellent thing, and is the Loss thereof so unspeakably great? then, *This should teach people to be very careful to whom they commit the teaching and guidance of their Souls.*

This is a business of the greatest concern, men will be careful to whom they commit their Children, who they make the Executors of their Will, in whose hand they trust the Writing and Evidences of their Lands, but how much more careful should we be, and yet the most are the least of all careful, unto whom they commit the teaching and guidance of their Souls. There are several sorts of Soul Shepherds in the world:

1. There

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- zech. 11. 1. There are Idol Shepherds.
7. zech. 11. 2. There are foolish Shepherds.
15. Ezek. 34. 2 3. There are Shepherds that feed themselves and not their Flock.
- zech. 11. 3. 4. There are hard hearted and pitiless Shepherds.
- Ezek. 34. 5. There are Shepherds that instead of healing, smite, push and wound the diseased.
4. 21. Jer. 50. 6. 6. There are Shepherds that cause their flocks to go astray.

7. And there are Shepherds that feed their flock; these are the Shepherds to whom thou shouldest commit thy Soul for teaching and for guidance.

Quest.

*You may ask how should I know those Shepherds?*

1Pet. 2. 25. *Ans.* First surrender up thy Soul  
Joh. 10. 4, unto God by Christ; and chuse Christ  
5. to be the *chief* Shepherd of thy  
1Pet. 4. 19. Soul, and he will direct thee to his  
Can. 1. 7, 8. Shepherds, and he will of his mercy  
Jer. 3. 15. set such Shepherds over thee, *as*  
c. 23. 4. *shall feed thee with knowledg and understanding:* Before thou hast surrendered up thy Soul to Christ, that he may be thy chief Shepherd, thou canst

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canst not find out, nor chuse to put thy Soul under the teaching and guidance of his Under-Shepherds, for thou canst not love them; besides, they are so set forth by false Shepherds, in so many ugly guizes, and under so many false and scandalous dresses, that should I direct thee to them, while thou art a stranger to Christ, thou wilt count them deceivers, devourers, and Wolves in sheeps clothing, rather than the Shepherds that belong to the great and chief Shepherd, who is also the Bishop of the Soul.

Yet this I will say unto thee, take heed of that Shepherd that *careth not for his own Soul*; that walketh in wayes, and doth such things as have a direct tendency to *damn his own Soul*; I say take heed of such an one, come not near him, let him have nothing to do with thy Soul, for if he be not faithful to *that* which is his own Soul, be sure he will not be faithful to that which is another mans. He that feeds his own Soul with *ashes*, will scarce feed thine with the *bread of life*; wherefore take heed of such

Isa. 44. 20.

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such an one, and many such there are in the world, *by their fruits you shall know them*, they are for flattering of the worst; and frowning upon the best; they are for promising of life to the profane, and for slaying the Souls that God would have live; they are also men that hunt Souls that fear God, but for sewing pillows under those arm holes, which God would have to lean upon that which would afflict them: *These be them that with lyes do make the heart of the righteous sad, whom I have not made sad, (saith God) and that have strengthened the hands of the wicked, that he should not return from his wicked way, by promising of him life.*

Ezek. 13.  
18, 19, 20,  
21, 22, 23.

And as thou shouldst for thy Souls sake chuse for thy self good Soul-Shepherds; so also for the same reason, you should chuse for your selves a good Wife, a good Husband, a good Master, a good Servant, for in all these things, *the Soul is concerned.* Abraham would not suffer Isaac to take a Wife of the daughters of Canaan, nor would Da-

Gen. 24.3.  
Psa. 101.7.

vid



Shall suffer a wicked Servant to come into his House or to tarry in his sight: bad company is also very destructive to the Soul, and so is evil communication; wherefore be diligent to shun all these things, that thou mayest persevere in that way, the end of which will be the saving of thy Soul. Pro. 13. 20. 1 Cor. 15. 33.

And since under this head I am fallen upon cautions, let me add these to those which I have presented to thee already.

1. Take heed, take heed of learning to do *evil* of any that are *good*: 'Tis possible for a good man to do things that are bad, but let not his bad action imbolden thee to run upon sin; seest thou a good man that stumblleth at a stone, or that slippeth into the dirt, let that warn thee to take heed, let his stumble make thee wary, let his fall make thee look well to thy goings; *ever follow that which is good.* Thy Soul is at stake. 1 Thess. 5. 15.

2. Take heed of the *good* things of bad men, for in them there lyes a snare also, their good words and fair speeches tend to deceive; learn Rom. 16. 17, 18.

Prov. 3. 31.  
C. 24. 1.

to be good by the Word of God, and by the holy lives of them that be good; envy not the wicked, nor desire to be with him, chuse none of his wayes, thy Soul lies at stake.

Job 27. 8.

3. Take heed of playing the hypocrite in Religion; what of God and his Word thou knowest, profess it honestly, conform to it heartily, serve him faithfully, for what is the hypocrite bettered by all his profession, *When God shall take away his Soul.*

Psal. 33.  
18, 19.

4. Take heed of delayes to turn to God, and of chusing his wayes for the delight of thy heart; *For the Lords Eye is upon them that fear him, to deliver their Souls.*

Eccl. 6. 3.  
Use 4.

5. Boast not thy self of thy flocks and thy Herds, of thy Gold and thy Silver, of thy Sons and of thy Daughters; what is an House full of Treasures, and all the delights of this world, if thou be empty of Grace, *if thy Soul be not filled with good?* But, Fourthly, Is it so? is the Soul such an excellent thing, and is the Loss thereof so unspeakably great? then I pray thee let me enquire a little

tle

tle of thee what provision hast thou made for thy Soul? There be many that through their eagerness after the things of this life, *do bereave their Soul of good*, even of that good, the which if they had it, would be *a good to them for ever*. But I ask not concerning this, it is not what provision thou hast made for *this* life, but what for *the* life, and the world to come. *Lord gather not my Soul with sinners*, said David, not with men of this world; Lord, not with them that have their portion in this life, whose belly thou fillest with thy hid Treasures. Thus you see how *Solomon* laments *some*, and how his Father prays to be delivered from their lot, who have their portion in this life, and that have not made provision for their Soul: Well then, let me enquire of thee about this matter: What provision hast thou made for thy Soul? And,

1. What hast thou *thought* of thy Soul? what ponderous thoughts hast thou had of the Greatness, and of the immortality of thy Soul? This must be the first enquiry; for he that

Deut. 24.  
14, 15.

hath not had his thoughts *truly* exercised, *ponderously* exercised about the Greatness and the immortality of his Soul, will not be careful after an effectual manner, to make provision for his Soul, for the life and world to come. The Soul is a mans *all*, whether he knows it or no, as I have already shewed you: now a man will be concerned about what he thinks is his *all*. We read of the poor Servant that *sets his heart upon his Wages*, but it is because it is his *all*, his Treasure, and that wherein his worldly worth lyeth. Why thy Soul is thy *all*, 'tis strange if thou dost not think so? and more strange if thou dost think so, and yet hast light, feldom, and trivial thoughts about it: These two seem to be inconsistent, therefore let thy Conscience speak; either thou hast very great and weighty thoughts about the excellent Greatness of thy Soul, or else thou dost not count that thy Soul is so great a thing as it is; else thou dost not count it thy *all*.

2. What Judgment hast thou made of the present state of thy Soul ( I speak

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speak now to the unconverted )  
 thy Soul is under sin, under the  
 curse, and an object of wrath, this  
 is that sentence that by the word  
 is passed upon it, *Wo to their Souls*, Isa. 3. 9.  
 saith God, *for they have rewarded evil  
 to themselves*; this is the Sentence of  
 God: Well but what judgment hast  
 thou passed upon it, while thou livest  
 in thy debaucheries; is it not that  
 which thy fellows have passed on  
 theirs before thee, saying, *I shall* Deut. 20.  
*have peace, though I walk in the ima-* 19, 20, &c.  
*gination of my heart to add drunkenness  
 to thirst*; if so, know thy judgment is  
 gross, thy Soul is miserable, and  
 turn, or in little time thine eyes will  
 behold all this.

3. What care hast thou had of  
 securing of thy Soul, and that it  
 might be delivered from the danger  
 that by sin it is brought into? If a  
 man has a Horse, a Cow, or a Swine  
 that is sick or in danger by reason of  
 this or that casualty, he will take  
 care for his Beast, that it may not  
 perish, he will pull it *out* of the ditch  
 on the Sabbath day: but Oh! thats  
 the day on which many men do put

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their Soul *into* the ditch of sin; that is the day that they set apart to pursue wickedness in: But I say, what care hast thou taken to get thy Soul out of this ditch? a ditch out of which thou canst never get it without the aid of an omnipotent Arm. In things pertaining to this life, when a man feels his own strength fail, he will implore the help and aid of another; and no man can by any means deliver by his own arm his Soul from the power of Hell, (which thou also wilt confess if thou beest not a very brute) but what hast thou done with God for help? hast thou cryed? hast thou cryed out? yea dost thou still cry out, and that day and night before him? *deliver* my Soul, *save* my Soul, *preserve* my Soul, *heal* my Soul, and *I pour out my Soul unto thee*; yea, canst thou say, My Soul, my Soul *waiteth* upon God, my Soul *thirsteth* for him, my Soul *followeth* hard after him: I say, dost thou this, or dost thou hunt thine own Soul to destroy it? The Soul with some is the *game*, their lusts are the *dogs*, and they themselves are the *Huntsmen*, and never do

Psa. 17. 13.

Psa. 25. 20.

Psal. 41. 4.

Psal. 62. 5.

Psal. 63. 1.

v. 8.

Prov. 1. 18.

do they more hollo, and luer, and laugh, and sing, than when they have delivered up their Soul, their darling to these dogs; a thing that *David* trembled to think of, when he cryed, *Dogs have compassed me about; save my darling, my Soul, from the power of the Dog*; thus I say, he cryed, and yet *these Dogs* were but wicked men: But oh, how much is a sin, a lust, worse than a man to do us hurt; yea, worse than is a Dog, a Lyon to hurt a Lamb!

psal. 22.  
16, 20.

4. What are the signs and tokens that thou bearest about thee concerning how it will go with thy Soul at last: there are signs and tokens of a good, and signs and tokens of a bad End that the Souls of sinners will have; there are *signs* of the Salvation of the Soul, *evident* tokens of salvation; and there are *signs* of the damnation of the Soul, *evident* signs of *damnation*: Now which of these hast thou? I cannot stand here to shew thee which are which; but thy Soul and its salvation lyeth before thee, and thou hast the Book of The holy signs about these matters by thee; Bible.

Phil. 1. 27,  
28.  
Heb. 6. 9.  
Job 21.  
29, 30.  
Isa. 3. 9.

thou hast also men of God to go to, and their Assemblies to frequent : look to thy self, Heaven and Hell are hard by, and one of them will swallow thee up ; *Heaven* into unspeakable and endless glory, or *Hell* into unspeakable and endless torment. Yet,

5. What are the pleasures and delights of thy Soul now ? are they things Divine, or things Natural ? are they things Heavenly, or things Earthly ? are they things holy, or things unholy ? for look, what things thou delightest in now, to those things the great God doth count thee a Servant, and for, and of those thou shalt receive thy wages at the day of Judgment. *His Ser-*

Rom. 6. 16. *wants you are to whom you obey, whether of sin unto death, or of obedience unto righteousness.*

Wicked men talk of Heaven, and say they hope and desire to go to Heaven, even while they continue wicked men ; but I say, what would they do there ? If all that desire to go to Heaven should come thither, verily they would make a *Hell* of Hea-



Heaven; for I say, what would they do there? why, just as they do here, scatter their filthiness quite over the face of Heaven, and make it as vile as the pit that the Devils dwell in. Take holiness away out of Heaven and what is Heaven? I had rather be in Hell were there none but holy ones there, than be in Heaven it self with the Children of iniquity. If Heaven should be filled with wicked men, God would quickly drive them out, or forsake the place for their sakes; 'tis true, they have been sinners, and none but sinners that go to Heaven; but they are washed; such were some of you, but ye are washed, but you are justified, *1 Cor. 9.* but you are sanctified in the name *10, 11.* of the Lord Jesus Christ, and by the Spirit of our God. When the Maidens were gathered together for the great King *Abasuerus*, before they were brought to him into his Royal presence, they were to be had to the house of the Women, there to be purified with things for purification, and that for twelve months together, to wit, *Six Months with Oyl of* *Est. 2. 3.* *12, 13.*

*The Greatness of the Soul, and*

*Myrrh, and six Months with sweet odours and other things; and so came every Maiden to the King. God also hath appointed, that those that come into his Royal presence, should first go to the House of the Women, the Church, and there receive of the Eunuchs things for purification, things to make us meet to be partakers of the inheritance of the Saints in light: none can go from a state of nature to glory, but by a state of grace; the Lord gives grace and glory, hence he that goeth to Heaven is said to be wrought for it, fitted, prepared for it.*

Col. 1. 12.

1 Cor. 5. 5.

Rom. 9. 23

Use 5.

Again, Fifthly, Is it so? is the Soul such an excellent thing, and is the Loss thereof so unspeakably great? Then this Doctrine commends those for the wise ones, that above all business concern themselves with the salvation of their Souls; those that make all other matters but things by the by, and the salvation of their Soul, the *one* thing needful. But, but few comparatively will be concerned with this use, for where is he that doth this? Solomon speaks of *one man*

Ecc. 7. 28.

of

of a thouſand: however ſome there be, and bleſſed be God for ſome, but they are they that are wiſe, yea wiſe in the wiſdom of God:

1. Becauſe they reject what God hath rejected, and that is ſin.

2. Becauſe they eſteem but little of that which by the word is counted but of little eſteem, and that is the world.

3. Becauſe they chuſe for a portion that which God commendeth unto us for that which is the moſt excellent thing, viz. himſelf, his Chriſt, his Heaven, his Word, his Grace and Holineſs: theſe are the great and moſt excellent thing, and the things that he hath choſen, that is truly wiſe for his Soul. ( and all other wiſe men are Fools in Gods account, and in the judgment of his word ) and if it be ſo, glory and bliſs muſt needs be their portion, though others ſhall miſs thereof; *The wiſe ſhall inherit glory, but ſhame ſhall be the promotion of Fools.* Prov. 3.35

Let me then encourage thoſe that are of this mind to be ſtrong, and hold on their way, *Soul thou haſt pitched*

*The Greatness of the Soul, and*

Rev. 3. 11.

pitched right; I will say of thy choice as *David* said of *Goliaths* Sword, *there is none like that, give it me*: Hold fast that thou hast, that no man take thy Crown. Oh! I admire this wisdom, this is by the direction of the Law-giver; this is by the teaching of the blessed Spirit of God, not the wisdom which this world teacheth, nor the wisdom which the world doth chuse, which comes to nought, surely thou hast seen something of the world to come, and of the glory of it through faith; surely God has made thee see emptiness in that wherein others find a fulness, and vanity in that which by others is counted for a darling. Blessed are thine eyes, for they see, and thine ears, for they hear.

I Cor. 2. 6.

But who told thee that thy Soul was such an excellent thing, as by thy practice thou declarest thou believest it to be? What, set more by thy Soul than by all the world? what cast a world behind thy back for the welfare of a Soul? is not this to play the fool in the account of sinners, while Angels wonder at and rejoyce for thy wisdom.

What

What a thing is this, that thy Soul and its welfare should be more in thy esteem than all those glories where-with the eyes of the world are dazeled? surely thou hast looked upon the Sun, and that makes Gold look like a clod of clay in thine eye sight.

But who put the thoughts of the excellencies of the things that are eternal; I say, who put the thoughts of the excellency of those things into thy mind in this wanton age, in an age wherein the thoughts of eternal life, and the salvation of the Soul, are with, and to many like the *Morocco* Ambassador and his men, men of strange faces, in strange habit, with strange gestures and behaviours, monsters to behold.

But where hadst thou that heart that gives entertainment to these thoughts, these heavenly thoughts? *These* thoughts are like the *French* Protestants, banished thence where they willingly would have harbour: how came they to thy House, to thy heart, and to find entertainment in thy Soul? the Lord keep them in every

every imagination of the thoughts of thy heart for ever, and incline thine heart to seek him more and more.

And since the whole world have slighted and despised, and counted foolish the thoughts and cogitations wherewith thy Soul is exercised; what strong and mighty supporter is it upon, and with which thou bearest up thy Spirit, and takest encouragement in this thy forlorn, unoccupied and singular way, for so I dare say it is with the most; but certainly it is something above thy self, and that is more mighty to uphold thee than is the power, rage and malice of all the world to cast thee down, or else thou couldest not bear up, now wind and weather, now the stream and the force thereof are against thee.

Obj. 1.

*I know my Soul is an excellent thing, and that the world to come, and its glories, even in the smallest glimpse thereof, do swallow up all the world that is here; my heart also doth greatly desire to be exercised about the thoughts of eternity, and I count my self never better than when*  
my

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my poor heart is filled with them: as for the rage and fury of this world, it swayeth very little with me, for my heart is come to a point; but yet for all that, I meet with many discouragements, and such things that indeed do weaken my strength in the way.

But brave Soul, pray tell me what the things are that discourage thee, and that weaken thy strength in the way?

Why, the amazing greatness of this my enterprize, that is one thing. I am now pursuing things of the highest, the greatest, the most enriching nature, even eternal things; and the thoughts of the greatness of them drown me, for when the heat of my Spirit in the pursuit after them is a little returned and abated, methinks I hear my self talking thus to my self, fond fool! canst thou imagine that such a Gnat, a Flea, a Pismire as thou art, can take and possess the Heavens, and mantle thy self up in the eternal glories? if thou makest first a tryal of the successfulness of thy endeavours upon things far lower, more base, but much more easie to obtain, as Crowns, Kingdoms, Earldoms, Dukedoms, Gold, Silver,

*Silver, or the like; how vain are these attempts of thine, and yet thou thinkest to possess thy Soul of Heaven? away, away by the height thereof, thou mayest well conclude it is far above out of thy reach, and by the breadth thereof it is too large for thee to grasp; and by the nature of the excellent glory thereof, too good for thee to possess: These are the thoughts that sometimes discourage me and that weaken my strength in the way.*

*Ans.* The greatness of thy undertaking does but shew the nobleness of thy Soul, in that it cannot, will not be content with such low and dry things as the *base-born* Spirits that are of the world, *can*, and *do* content themselves withal. And as to the greatness of the things thou affectest at, though they be as they are indeed, things that have not their like, yet they are not too big for God to give, and he has promised to give them to the Soul that seeketh him; yea, he hath prepared the Kingdom, given the Kingdom, and laid up in the Kingdom of Heaven the things that thy Soul longeth for, presseth after, and cannot be content with-  
 ONE.

Luk. 12.

32.

Mat. 25. 34.

Col. 1. 4.

1 Pet. 1. 4.



out. As for thy making of a tryal of the succesfulness of thy endeavors upon things more inferior and base ; that is but a trick of the old Deceiver. God has refused to give his Children the great, the brave, and glorious things of this world, (—a few only excepted ) because he has prepared some better thing for them ; wherefore faint not, but let thy hand be strong, for thy work shall be rewarded ; and since thy Soul is at work, for Soul things, for divine and eternal things, God will give them to thee ; thou art not of the number of them that draw back unto perdition, but of them that believe to the saving of the Soul ; thou shalt receive the end of thy faith, the salvation of thy Soul.

1 Cor. 1. 27  
Heb. 11.  
36, 37, 38,  
39, 40.  
Gal. 6. 9.  
Heb. 10. 39  
1 Pet. 1. 8,  
9.

*But all my discouragement doth not lye in this, I see so much of the sinful vileness of my nature, and feel how ready it is to thrust it self forth at all occasions, to the defiling of my whole man, and more ; now this added to the former adds to my discouragement greatly.*

Obj. 2.

*Ans.* This should because of humiliation, and of self abasement, but not

not of discouragement, for the best of Saints have *their* weaknesses, *these* their weaknesses; the *Ladies* as well as *she* that grinds at the mill, know what doth attend that Sex; and the Gyants in grace, as well as the weak and shrubs, are sensible of the same things, which thou layest in against thy exercising of hope, or as matter of thy discouragement, poor *David* says, his Soul refused to be comforted upon this very account; and *Paul* cries out under sense of this, *O wretched man that I am*; and comes as it were to the borders of a doubt, saying, *who shall deliver me*? only he was quick at remembering that Christ was his righteousness and price of redemption, and there he relieved himself.

Psal. 77. 2.

Rom. 7. 24

Again, This should drive us to faith in Christ, for therefore are corruptions by divine permission, still left in us; they are not left in us to drive us to unbelief, but to faith, that is, to look to the perfect righteousness of Christ for life.

Rom. 5. 6,  
7, 8, 9.

And for further help, consider, that therefore Christ liveth in Heaven

ven making intercession, that thou mightest be saved by *his* life, not by thine, and by his intercessions, not by thy perfections; let not therefore thy weaknesses be thy discouragements, only let them put thee upon the duties required of thee by the Gospel, to wit, faith, hope, repentance, humility, watchfulness diligence, &c.

Col. 1. 20.  
1 Pet. 1. 13.  
2 Cor. 7.  
11.  
1 Pet. 5. 5.  
Mark 13.  
37.  
2 Pet. 1. 10

Obj. *But I find together with these things, weakness and faintness, as to my graces; my faith, my hope, my love, and desires to these and all other Christian duties are weak: I am like the man in the dream, that would have run but could not, that would have fought but could not, and that would have fled but could not.*

Obj. 3.

Answ. 1. Weak graces are graces, weak graces may grow stronger, but if the iron be blunt, put to the more strength. 2. Christ seems to be most tender of the weak, *He shall gather his Lambs with his arm, shall carry them in his bosom, and shall gently lead them that are with young: And again, I will seek that which was lost, and bring again that which was driven away,*

Ecc. 10.  
10.

Isa. 40. 11.

Ezek. 34.  
16.

and

*and I will bind up that which was broken,  
and will strengthen that which was sick :*

2 Pet. 3. 18 Only here will thy wisdom be mani-  
Phil. 3. 10, fested, to wit, that thou grow in  
11. grace, and that thou use lawfully  
1 Theff. 3. and diligently the means to do it.  
11, 12, 13.

Use 6. I come in the next place to a Use of

*terror*, and so I shall conclude. Is it  
so? is the Soul such an excellent  
thing, and is the Loss thereof so un-  
speakably great? Then this sheweth  
the sad state of those that lose their  
Souls; we use to count those in a  
deplorable condition, that by one  
only stroak, are stript of their whole  
estate; the fire swept away all that  
he had; or all that he had was in such  
a Ship, and that Ship sunk into the  
bottom of the Sea; this is sad news,  
this is heavy tidings, this is bewail-  
ed of all, especially if such were great  
in the world, and were brought by  
their Loss from a high to a low, to  
a very low condition; but alas!  
what is this to the loss about which  
we have been speaking all this while?  
the loss of an estate may be repaired,  
or if not, a man may find friends in  
his present deplorable condition to  
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his support, though not recovery: But far will this be from him that shall lose his Soul. Ah! he has lost his Soul, and can never be recovered again, unless Hell fire can comfort him, unless he can solace himself in the fiery indignation of God, terrors will be upon him, anguish and sorrow will swallow him up, because of present misery, slighted and set at naught by God and his Angels, he will also be in this his miserable state, and this will add to sorrow sorrow, and to his vexation of Spirit howling.

To present you with emblems of tormented Spirits, or to draw before your eyes the picture of Hell, are things too light for so ponderous a subject as this: nor can any man frame or invent words, be they never so deep and profound, sufficient to the life to set out the torments of Hell. All those expressions of fire, Brimstone, the lake of fire, a fiery furnace, the bottomless pit, and a hundred more to boot, are all too short to set forth the miseries of those that shall be damned Souls: *Who knows*

*Pfal. 90. 11* knows the power of Gods anger? none at all, and unless the power of that can be known, it must abide as unspeakable as the love of Christ which passeth knowledg.

We hear it thunder, we see it lighten, yea, Eclipses, Comets and Blazing Stars, are all subject to smite us with terror; the thought of a Ghost, of the appearing of a dead Wife, a dead Husband, or the like, how terrible are these things: but alas, what are these? meer flea-bitings, nay not so bad, when compared with the torments of Hell. Guilt and despair, what are they, who understands them unto perfection? the ireful looks of an infinite Majesty, what mortal in the land of the living can tell us to the full, how dismal, and breaking to the Soul of a man it is, when it comes as from the power of anger, and arises from the utmost indignation? besides, who knows of all the wayes by which the Almighty will inflict his just revenges upon the Souls of damned sinners? When *Paul* was caught up to the third Heaven, he heard words that were

were unspeakable ; and he that goes down to Hell, shall hear groans that are unutterable. Hear, did I say? they shall feel them, they shall feel them burst from their wounded Spirits as thunderclaps do from the Clouds. Once I dreamed, that I saw two ( whom I knew ) in Hell, and methought I saw a continual dropping from Heaven, as of great drops of fire lighting upon them to their sore distress. O! words are wanting, thoughts are wanting, imagination and fancy are poor things here : Hell is another kind of place, and state than any alive can think : and since I am upon this subject, I will here treat a little of *Hell*, as the Scriptures will give me leave, and the rather, because I am upon a use of terror, and because Hell is the place of torment. Luke 16.

1. Hell is said to be beneath, as Heaven is said to be above, because *Prov.* 15: as *above* signifieth the utmost joy, triumph, and felicity ; so beneath is a term most fit to describe the place of Hell by, because of the utmost opposition that is between these two, Hell being

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being the place of the utmost sorrow, despair and misery, there are the underlings ever trampled under the feet of God, they are beneath, below, under.

Mat. 22. 13

2. Hell is said to be darkness, and Heaven is said to be light; light to shew the pleasurable-ness, and the desirable-ness of Heaven; and darkness to shew the doleful and wearisome-ness of Hell; and how weary, oh! how weary and wearisomely, as I may say, will damned Souls turn themselves from side to side, from place to place in Hell, while swallowed up in the thickest darkness, and griped with the burning thoughts of the endlessness of that most unutterable misery!

Ezek. 32.  
17, 18, 19.

3. Men are said to go *up* to Heaven, but they are said to go *down* to Hell: *up* because of exaltation, and because they must abound in beauty and glory that go to Heaven: *down*, because of those sad dejections, that great deformity and vile contempt that sin hath brought them to, that go to Hell.

Heb. 12.

4. Heaven is called a *hill* or mount, Hell

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*the Unspeakableness of its Loss.* 215

Hell is called a *Pit* or hole: *Heaven*, a mount, the *Mount Zion*, to shew how God has and will exalt them that loved him in the world: *Hell*, a *Pit* or hole, to shew how all the ungodly shall be buried in the yawning panch, and belly of *Hell*, as in a hollow cave.

5. *Heaven*! 'Tis said of *Heaven*, the height of *Heaven*, and of *Hell*, the bottomless *Pit*. The height of *Heaven*, to shew that the exaltation of them that do ascend up thither, is both perfect and unsearchable: And *Hell* the bottomless *Pit*, to shew, that the downfal of them that descend in thither, will never be at an end, down, down, down they go, and nothing but down, down still.

6. *Heaven*, It is called the *Paradise of God*, but *Hell* the *burning Lake*. A *Paradise* to shew how quiet, harmless, sweet and beautiful *Heaven* shall be to them that possess it, as the *Garden* was at the beginning of the *Creation*. *Hell* the *burning Lake*, to allude to *Sodom*, that since its destruction is turned into a stinking *Lake*; and to shew that as their distress was unutterable, and to the highest

K                      amaze-

Rev. 14.  
ch. 9. 2.

Job 22. 12.  
Rev. 9. 2.  
ch. 20. 3.

Rev. 2. 7.  
ch. 22. 15.

amazement, full of confusion and horror when that tempestuous storm of fire and brimstone was rained from the Lord out of Heaven upon them; so to the utmost degree shall it be with the Souls that are lost and cast into Hell.

Joh. 14. 1, 2, 3. 7. It is said that there are dwelling-  
Zech. 3. 7. houses or places in the Kingdom of  
Isa. 57. 1, 2. Heaven, and also that there are the  
Prov. 7. 27. Cells, or the Chambers of Death in  
Deut. 32. Hell. There are *mansions*, or dwelling-  
22. places in Heaven, to shew that  
Psa. 68. 13. every one of them that go thither  
might have his reward according to his work: and that there is Hell, and the lowest Hell, and the Chambers of death in Hell, to shew, there are places  
Luk. 20. 47 and states in Hell too, for sinners to be imprisoned in according to their faults; hence it is said of some, These shall receive greater damnation, and of others, That it shall be more tolerable for *Sodom* and *Gomorrha* in the judgment than for them, &c.

The lowest Hell; how many Hells there are above that, or more tolerable tormenting places than the most exquisite torments there, God, and they

ch. 10. 12,  
14.

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they that are there know best, but degrees without doubt there are: and the term [lowest] shews the utmost, and most exquisite distress; so the Chambers of death, the second death in Hell, for so I think the words should be understood, *Her House is the way to Hell, going down to* Prov.7.27. *the Chambers of death*: these are the Chambers, that the Chambers in the Temple, or that the dwelling-places in the House in Heaven is opposed to, and this opposition shews, that as there will be degrees of glory in Heaven, so there will of torments in Hell; and there is all reason for it, since the punishment must be inflicted by God, the infinitely just. Why should a poor silly, ignorant man tho' damned, be punished with the same degree of torment that he that has lived a thousand times worse shall be punished with? it cannot be, Justice will not admit it, guilt and the quality of the transgression will not admit it; yea, the tormenting fire of Hell it self will not admit it; for if Hell fire can kindle upon nothing but sin, and the sinner for the sake of it,

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Psal. 109.  
17, 18.

and if sin be as Oyl to that fire, as the Holy Ghost seems to intimate, saying, *Let it come into his bowels like Water, and like Oyl into his Bones*; then as the quantity of the Oyl is, so will the fire burn, and so will the flaming flame ascend, and the smোক of their torment for ever and ever. Suppose a piece of Timber a little bedaubed with Oyl, and another that hath been soaking in it many a year, which of these two think you, would burn fiercest, and whence would the flaming flame ascend highest, and make the most roaring noise: suppose two Vessels filled with Oyl, one containing the quantity of a *Pint*, the other containing the quantity of a *Hoggs-head*, and suppose that in one place they were both set on fire, yet so that they might not intermix flames; nay, though they did, yet all would conclude that the most amazing, roaring flame would be upon the biggest vessel, and would be the effect of the greatest quantity of Oyl; so it will be with the wicked in Hell, the *lowest* Hell is for the biggest sinners, and theirs will be the greater damnation, and

and the more intolerable torment ; though he that has least of this Oyl of sin in his Bones, and of the kindlings of Hell fire upon him : will find he has Hell enough, and will be weary enough thereof, for still he must struggle with flames that are everlasting ; for sin is such a thing that it can never be burned out of the Soul and Body of a damned sinner.

But again, having treated thus of Hell, we will now speak a word or two of *sin*, for that is it upon which Hell fire seizes, and so on the Soul by that. *Sin* ! it is the *sting* of Hell, the sting of death is sin : by *death* in this place, we must not understand that which is natural, but that which is in Hell, the second death, even everlasting damnation, for natural death the Saints dye ; yea, and also many sinners without the least touch of a sting from that ; but here is a death that has a sting to hurt, to twinge and wound the sinner with, even then when it has the utmost mastery of him. And this is the death that the ~~fixed~~ are delivered from, not that which is *natural*, for that is the end

1 Cor. 15, 56.

1 Cor. 15, 55.  
Eccl. 2.

Rev. 2. 11.

ch. 20. 6.

of them, as of others ; but the *second* death, the death in Hell, for that is the portion of the damned, and it is from that that the Saints have a promise of deliverance, *He that overcometh shall not be hurt of the second death* : And again, *Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power.* It is this death then that hath the Chambers to hold each damned Soul in, and sin is the twining, winding, biting, poysoning Sting of this death, or of these Chambers of Hell, for sinners to be stricken, stung, and pierced with. *The sting of death is sin.* Sin in the general of it is the sting of Hell, for there would be no such thing as torment, even there, were it not that sin is there with sinners : for as I have hinted already, the fire of Hell, the indignation and wrath of God can fasten and kindle upon nothing but for, or because of sin ; sin then as sin, is the sting, and the Hell of Hells, of the lowest and upmost Hells. Sin I say, in the nature of it, simply as it is concluded both by God, and the damned to be a breach of his holy Law, so it is

is the *sting* of the second death, which is the Worm of Hell. But then, as sin is such a sting in it self, so it is heightened, sharpned, and made more keen and sharp by those circumstances that, as concomitants attend it in every act; for there is not a sin at any time committed by man, but there is some circumstance or other attends it, that makes it, when charged home by Gods Law, bigger and sharper, and more venom and poisonous to the Soul, than if it could be committed without them; and this is the sting of the Hornet, the great sting. I sinned without a cause, to please a base Lust, to gratify the Devil; *here is the sting*: Again, I preferred sin before holiness, death before life, Hell before Heaven, the Devil before God, and damnation before a Saviour; *here is the sting*: Again, I preferred moments before everlastings, temporals before eternal, to be racked and alwayes slaying, before the life that is blessed and endless; *here is the sting*: Also this I did against light, against convictions, against Conscience, against perswa-  
sion.

sion of friends, ministers, and the godly lives which I beheld in others; *here is the sting*: Also this I did against warnings, forewarnings, yea, though I saw others fall before my face by the mighty hand of God. for committing of the same; *here is the sting*.

1 Tim. 6.  
10.

Sinners, would I could perswade you to hear me out; A man cannot commit a sin, but by the commission of it, he doth by some circumstance or other, sharpen the sting of Hell, and that to pierce himself through and through, and through with many sorrows; Also the sting of Hell to some will be, that the damnation of others stand upon their score; for that by imitating of them, by being deluded by them, perswaded by them, drawn in by them, they perish in Hell for ever, and hence it is *That these principal sinners must dye all these deaths in themselves, that those damned ones, that they have drawn into Hell, are also to bear in their own Souls, for ever.* And this God threatened to the Prince of Tyrrus, that capital sinner, because by his pride, power, pra-



practice and policy, he cast down others into the Pit, therefore saith God to him, *They shall bring thee down to the Pit, and thou shalt dye the deaths of them that are slain in the midst of the Seas*: And again, *Thou shalt dye the deaths of the uncircumcised by the hand of strangers, for I have spoken it, saith the Lord God.* Ah! this will be the sting of them, of those that are principal, chief, and as I may call them, the Captain and Ring leading sinners, Vipers will come out of other mens fire, and flames, and settle upon, seize upon, and for ever abide upon their Consciences, and this will be the sting of Hell, the great sting of Hell to them.

I will yet add to all this; How will the fairness of some for Heaven, even the thoughts of that *sting*, them when they come to Hell. It will not be so much their *fall* into the Pit, as *from whence* they fell into it, that will be to them the buzzing noyse and sharpened sting of the great and terrible *Hornet*. How art thou fallen from Heaven, O *Lucifer*! *there is the sting*, thou that art exalted up to Heaven, shalt

Ezek. 28.  
8, 10.

Isa. 14. 12.  
Mat. 11. 23

Obad. 4.

thalt be thrust down to Hell, though thou hast made thy nest amongst the Stars, from thence will I fetch thee down; *there is the sting.* To be pulled, for and through love to some vain lust, from the everlasting gates of glory, and caused to be swallowed up for it in the belly of Hell, and made to lodge for ever in the darksome Chambers of death, there is the piercing sting.

But again, as there is the *Sting* of Hell, so there is the *strength* of that *sting*; for a *sting*, though never so sharp, or venom, yet if it wanteth strength to force it, to the designed execution, it doth but little hurt. But this *sting* has strength to cause it to pierce into the Soul; *The sting of death is sin, and the strength of sin is the Law*: here then is the strength of the sting of Hell, it is the Law in the perfect penalty of it, *for without the Law, sin is dead*: Yea, again he saith, *Where no Law is, there is no transgression*: The Law then followeth, in the executive part of it, the Soul into Hell, and there strengtheneth sin, that *sting* of Hell, to pierce by

1 Cor. 15.  
56.

Rom. 7. 8.

ch. 4. 15.

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by its unutterable charging of it on the Conscience, the Soul for ever and ever; nor can the Soul justly murmur or repine at God or at his Law, for that then the sharply apprehensive Soul will well discern the justness, righteousness, reasonableness, and goodness of the Law, and that nothing is done by the Law unto it, but that which is just and equal.

This therefore will put great strength and force into sin, to sting the Soul, and to strike it with the lashes of a Scorpion. Add yet to these the abiding life of God, the Judge and God of this Law will never dye. When Princes dye, the Law may be altered, by the which at present transgressours are bound in Chains: But oh! here is also that which will make this sting so sharp and keen; the God that executes it will never dye. *It is a fearful thing to fall into the hands of the living God.* Heb. 10. 30, 31

F I N I S.

E R R A T A.

PAGE 110. l. 22. for *commit* r. *count*. P. 113.  
l. 7. for *world* r. *word*. P. 165. l. 26. for  
*strong* r. *swarge*.

Mary  
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